MOLDAVIAN PRINCE & PRINCESS.

Pub^d Jan^y 1823, by R. Ackermann, London.

THE WORLD
IN MINIATURE;

EDITED BY

FREDERIC SHOBERL.

Russia,

BEING

A DESCRIPTION

OF THE

CHARACTER, MANNERS, CUSTOMS, DRESS, DIVERSIONS, AND OTHER PECULIARITIES, OF THE DIFFERENT NATIONS, INHABITING THE

Russian Empire.

IN FOUR VOLUMES.

ILLUSTRATED WITH

Seventy-Two Coloured Engravings.

VOL. II.

LONDON:
PRINTED FOR R. ACKERMANN, REPOSITORY OF ARTS, STRAND;
And to be had of all Booksellers.

LONDON:
Green, Leicester Street, Leicester Square.

СКАЯ
ІЕКА
РЕДКИХ КНИГ
Инв.№ 2144

RUSSIA

In Miniature.

PART I.

SLAVONIAN NATIONS *(continued)*.

CHAP. VIII.

RELIGIOUS CEREMONIES.

BAPTISM—MARRIAGE—EXTREME UNCTION—FUNERAL CEREMONIES—FUNERAL OF PRINCE GALITZIN—A FUNERAL IN THE SOUTH OF RUSSIA—SUPERSTITION—REPRESENTATIONS OF THE VIRGIN—LEGEND OF THE VIRGIN WITH THREE HANDS—THE BOGH, OR SACRED HOUSEHOLD PICTURE—A PIOUS FRAUD—SACRIFICE OF AN ARCHBISHOP TO THE BIGOTRY OF THE POPULACE.

As soon as a child is born, the parents send invitations to persons of distinction

or to relations to stand godfather and godmother to it. This service being attended with very little expense is rarely refused. The godfather and godmother repair to the house of the parents, take the child and carry it to the church; on their arrival there tapers are lighted and one is given to each of the persons who attend the ceremony. The priest in his sacerdotal habit, begins with blessing the water with which the font is replenished for the ceremony. Accompanied by the godfather and godmother, he walks three times round the font, preceded by the deacon bearing an image of St. John. He asks the sponsors if the child renounces Satan, his pomp, and his works, and to

each question they answer in the affirmative. The priest then takes the child in one hand, and covering its face with the other, plunges it thrice into the water, saying: "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." He next puts a grain of salt into its mouth, anoints it with the sign of the cross, and puts on it a clean shirt, with these words: "Thou art now as clean as this shirt and purified from all stain of original sin." Cutting off some of the child's hair, he gives it to the godfather who throws it into the font. He finishes the ceremony by tying round the infant's neck a small cross of gold, silver, or some less valuable material, according

to the circumstances of the parents, and giving the image of the saint whose name the child is to bear.

It is customary for those who go to see a lying-in woman to slip a piece of money under her pillow, at the moment when they approach to salute her. The amount varies according to the quality and circumstances of the mother: in great houses at Petersburg it is commonly a ducat. Married people only are liable to this contribution, because they are supposed to profit by it in their turn.

Marriage is considered as a very sacred act in the Greek church. The priests are required to marry; but if their wives die, it is not lawful for

them to marry again. It was formerly customary at the ceremony of betrothal, for the father, in token of his renouncing the paternal authority, to give his daughter a few smart strokes with a whip, and then to deliver this instrument of punishment to his future son-in-law: but this practice, like many others, is now abolished.

The Russian peasants seldom consult the inclination of their sons in the choice of partners. As soon as a young man is old enough to be married, his parents pitch upon a girl, demand her for his wife, and all the terms are arranged before the future pair know any thing of the matter. If a girl has the character of a good housewife, this is

sufficient to procure applications for her, be her age and her person what they may. On the day fixed for the wedding, the bridegroom, accompanied by his godfather, parents and friends, repairs to the church, where he generally arrives first. The bride, likewise attended by her parents and friends, presently follows, preceded by a young man carrying the image of the household saint, with which the father blesses his children. The whole party being assembled, the priest in his sacerdotal habit, advances and begins the ceremony. Tapers are given to the young couple and to all present; two large candles, supported by massive candelabra, commonly of silver, placed beside

the table on which the image just mentioned is laid, are then lighted up. The nuptial ceremony commences with prayers and chants appropriate to the occasion. The priest puts silver crowns on the heads of the young couple. At the marriage of persons of distinction these crowns are held over their heads by attendants who are called *drougeki.* When the rings have been blessed and exchanged, the priest gives to the bride and bridegroom a glass of wine, which they drink alternately at three sips; they likewise walk thrice round the table on which the image is deposited. They then receive the benediction of the priest who says: "Increase and multiply. What God hath joined toge-

ther let no man put asunder!" The company return home and pass the rest of the day in merry-making.

In villages remote from great cities other customs which seem to be of high antiquity are practised. Guthrie, who had abundant opportunity of observing them during a long residence in Russia, is of opinion that they are of Greek origin. We shall briefly notice some of the most remarkable.

The lover opens the business by making his declaration to the parents of his mistress in a manner not less curious than ancient. Accompanied by his *drougeka* or bride-man, he calls at their house. The *drougeka* says to the mother: "Show us your goods; we

have money." He is ushered into the daughter's apartment, and examines her attentively, that he may be able to give an accurate description of her to his friend. Next day love brings them back again. This time the lover has the privilege of entering the apartment, where he finds the object of his passion concealed behind the curtain and striving to hide herself from his prying eyes. Though their intimacy may be of several years standing, it is only bygentle violence that she can be drawn from her retreat and induced to take a seat beside her lover. The mother, who is present at this scene, asks the young man how he likes her goods; and if he replies, that they will suit him, the day

is fixed for their betrothal and the interchange of rings. For this ceremony a garment of skin is spread on the ground and the young people kneel upon it. The father places on their heads one of the household saints with which he blesses them. The young female friends of the bride come to her and offer their services to embroider a certain number of handkerchiefs destined for *dari*, or presents, which she is expected to make to her husband, to the *drougeki* and to friends. The day before that fixed for the wedding, the bride is conducted to the bath by her companions, who afterwards accompany her in procession through the village, singing to plaintive airs words expres-

sive of the pain they feel on occasion of the loss they are about to sustain. The day which is to seal the union of the lovers at length arrives. The persons invited assemble to attend them to church. A choir of young girls chant an epithalamium to this effect :—" A falcon flies in pursuit of a dove. Charming dove are you ready? Your mate is come to seek you!" A *yes*, accompanied with sighs, is the answer. The party sets out for the church preceded by a young man carrying the household saint in his hand. After the nuptial benediction the bridegroom has a right to enforce an ancient and singular custom, namely to give his bride the *kitra*, or kiss of love, in the usual manner,

that is to say, holding her by the ears. Before the bride quits the church the *swakha*, or bride-maid, removes the head-dress which she wore as a virgin and puts on that of a married woman. The company then return home where they feast and make merry, while the bride pretends to weep. Next day the bridegroom gives the last farewell entertainment to his friends, and throws nuts upon the floor to indicate that he renounces all boyish sports. The *swaka*, before she leaves the bride, gives her advice for her future conduct and reminds her of the duties imposed by her new condition.

When a Russian is dangerously ill, the *papa* is apprized of the circumstance,

and comes to administer the holy sacrament and afterwards extreme unction. It is only in the last extremity that these people have recourse to medicine. In the country they have still a horror of physicians, and place all their confidence in secret remedies and in simples; or perhaps burn a taper before the household saint, and look to the latter for the cure of the patient. The empress Catherine succeeded in her efforts to extirpate a prejudice formerly very general among the lower classes, who considered it as impious to seek relief from man for afflictions sent by God: but the government was obliged to exert its authority, in order to correct this vulgar

notion respecting the impropriety of resorting to medical assistance.

Seven or three priests are required to officiate at the ceremony of extreme unction, which is so far different from the Romish sacrament, that it may be bestowed in any degree of illness, and is not held back as the last passport to the other world. It is designed to heal, not to embalm the sufferer, and is performed in the following manner.

A table being placed, a dish of wheat is set upon it, and on the wheat an empty lamp to receive the holy oil, which is usually taken from the consecrated lamps before the image of Jesus, and in this case is considered as doubly

hallowed. Seven or three small twigs, according to the number of priests who are going to use them, bound together with a piece of cotton, are stuck in the wheat. The holy gospel is laid upon it, and a taper is given to each of the priests, who stand round the table. The first takes the censer and incenses the table in every part, and likewise all the persons present: then standing at the table, and looking towards the east, he blesses God and petitions for his mercy. Many prayers follow, addressed to the Father, the Son and the Virgin, in which a blessing is invoked to accompany the application of the oil and to heal the patient from his infirmities and from sins. The first priest then

takes one of the twigs and dipping it in the holy oil anoints the sick person cross-wise on the forehead, the nostrils, the breast, the mouth, the chest, and both sides of the hands; saying a long prayer, addressed to the divine persons as almighty and to the saints as mediators. The second priest takes another twig and repeats the ceremony with different prayers; and the other priests follow in like manner with similar invocations. When they have all finished, the sick man, if he be able, sits or stands amidst the priests; but in case of his being too weak, they stand round his bed, and the first priest, opening the gospel with the letters downward, places it on the invalid's

head. Then uttering a prayer over it, he again lifts it up and presents it to the man to kiss. More invocations are added by all the priests; the benediction is twice pronounced; the priests depart, and the patient lays him down in peace.

When a man has breathed his last, the first office is to close his eyes and mouth, the next to wash the body with water, and then the priest is sent for to perfume the deceased with incense. This ceremony is performed with prayers and hymns: but persons of rank are solicitous to carry this pious rite still farther; and when the body is placed in the coffin a succession of priests attend it day and night, with

tapers burning, chanting hymns, and reading portions of the holy scriptures. When the time of watching is expired and all things are ready for the interment, the relations who are to appear as mourners and to bear up the pall are called together. Before the coffin is closed the ceremony of the kiss must be performed; this is the last act of respect paid to the body. The priests first, and then the relations and friends, take their farewell of the deceased by kissing either himself or the coffin.

After the priest has poured forth his incense from the holy censer upon the corpse and the persons present, he gives the benediction and the choristers chant the response. The coffin is then car-

ried into the church, the priest going before with a lighted taper and the deacon with the censer. The procession halts in the sanctuary, where the body is set down, and the 91st Psalm is sung in the most solemn tones. After this follow other anthems with prayers, some of them remarkable for their beauty and exquisite pathos. When these are finished the corpse is deposited in the grave, while the funeral anthem to the Trinity is sung over it. The priest then takes a shovelful of dust and throws it crosswise on the coffin; after which he pours oil out of the lamp and scatters some incense on the lid. The grave is then covered in, and the ceremony ends with a prayer for

the rest and eternal happiness of the deceased.

It is a vulgar notion out of Russia, that in the Greek church it is usual to put into the coffin with dead persons a writing intended to serve as a passport to heaven. This is a mere fable. A paper, it is true, is often placed in the hands of the deceased when they are going to the grave; but it is rather a confession of misdeeds than a licence to carry them into the presence of an offended God.

The Russians have no idea of purgatory; but the natural love which inclines them to prolong the memory of a deceased friend has led them to establish services in commemoration of

the dead, which are celebrated at the grave or in the church, on the third, ninth, and fortieth day after his death, also on the anniversary of that event, as long as the mourners live to see it performed.

Dr. Clarke gives some account of the ceremony which took place at the funeral of Prince Galitzin, at Moscow. It was performed in a small church near the Mareschal Bridge. The body was laid in a superb crimson coffin richly embossed with silver, and placed beneath the dome of the church. On a throne raised near the head of the coffin stood the archbishop who read the service. On each side were ranged the inferior clergy, clothed, as usual, in

the most costly robes, bearing in their hands wax-tapers and burning incense. The lid of the coffin being removed, the body of the prince was exposed to view; and all the relatives, servants, slaves, and other attendants, began their loud lamentations, as is the custom among the Russians; and each person, walking round the corpse, made prostration before it and kissed the lips of the deceased. The venerable figure of an old slave presented a most affecting spectacle. He threw himself flat on the pavement, with a degree of violence which might have cost him his life, and, quite stunned by the blow, remained a few seconds insensible: afterwards his loud sobs were heard, and he tore off

and scattered his white hair. He had, according to the custom of the country, received his liberty upon the death of the prince; but choosing rather to consign himself for the remainder of his days to a convent, he retired for ever from the world, saying, that "since his dear old master was dead there was no one living who cared for him."

A plate was handed about containing boiled rice and raisins, a ceremony, says the traveller, which I am unable to explain. The face of the deceased was covered with linen and the archbishop poured consecrated oil and threw a white powder several times upon it, pronouncing some words in the Russian language, signifying "Dust

thou art, and unto dust thou art returned." The lid of the coffin was then replaced and after a requiem, "sweet as from blest voices," a procession began from the church to a convent in the vicinity of the city, where the body was to be interred. There was nothing solemn in this part of the ceremony. It began with the slaves of the deceased on foot, all of whom were in mourning. Next went the priests bearing tapers; then came the body on a common *droschki*, the whip of the driver being bound with crape, and afterwards a line of carriages of the same miserable description. But instead of that slow movement usually characteristic of funeral processions,

the priests and the people ran as fast as they could, and the body was jolted along in an uncouth manner. Far behind the last rumbling vehicle were seen persons following out of breath, unable to keep up with their companions.

The traveller just quoted gives the following account of a funeral ceremony, which he witnessed in a southern province, between Tula and Woronetz. The lid of the coffin, being formed of one piece of wood scooped like a canoe, was not put on till the deceased was laid in his grave. They buried him in all his clothes, even to the rude bark sandals. Mead was brought to the grave to be drunk there in a bowl with

a number of small wax bougies stuck round the rim. The women kept up a kind of musical howl, singing their lamentations in strains truly dolorous. The rest of the attendants, instead of joining in the dirge or the ceremonial rites, were occupied in crossing themselves and in prostrations toward the east, bowing their heads until they touched with their foreheads the other graves near the place of interment. The lid of the coffin was borne first, covered by a linen cloth, after which followed the lower part with the body, so that it seemed as if two coffins were carried to one grave.

We are assured by Dr. Clarke that the horrid circumstance of burying

persons alive often occurs in Russia from the ignorance of the inhabitants. Suspended animation, occasioned by the vapour of their stoves, or accidents of drowning, are always considered as lost cases, and the unhappy sufferer is committed to the grave without any attempt towards recovery. They send only for a police-officer to note down the circumstances of the disaster; and, without the smallest effort toward restoring respiration, proceed with the ceremony of interment.

The mass of the Russians, like all unenlightened nations, are extremely superstitious. The different representations of the Virgin alone tend to show to what a pitch of absurdity their su-

perstition is carried. Most of these are to be found in all the principal churches, and the worship of such pictures forms a conspicuous feature in the manners of these people: but though they are all objects of adoration, they have each particular places, in which, as tutelar deities, they obtain more peculiar reverence. These are principally, the Virgin of Vladimir, the Virgin with the Bleeding Cheek, and the Virgin with Three Hands. The legend respecting the origin of the latter relates, that an artist, being employed on a picture of the Virgin and Child, found one day, that instead of two hands which he had given to the Virgin a third had been added during his absence from work.

Supposing that some person had been playing him a trick, he erased the third hand, and, having finished the picture, carefully locked the door of his apartment. Next day, to his great astonishment he found the third hand restored to its place. He now began to be alarmed; but still conceiving it possible that some person had gained access to the room, he again expunged the superfluous hand, and not only locked the door, but barricaded the windows. On the following morning, he found the door and windows fast as he had left them, but on entering, to his utter dismay, the Virgin appeared with three hands as before. In extreme trepidation he began to cross himself, and was

proceeding once more to alter the picture when the Virgin herself stood before him in person and bade him desist, as it was her pleasure to be thus represented.

Many of the absurd representations of this sort are said to be the work of angels. In the Greek church they followed the idols of Paganism, and have continued to maintain their place. They are one of the first and most curious of the sights which attract a traveller's notice; for it is not only in their churches that such paintings are preserved: every room throughout the empire has a picture of this nature, large or small, called the *Bogh*, or *God*, stuck up in one corner, to which every person on

entering offers adoration, before any salutation is made to the master or mistress of the house: and this adoration consists in a quick motion of the right hand in crossing, the head bowing all the time in a manner so rapid and ludicrous as to remind you of the images of Chinese mandarins seen on the chimney-pieces of old houses.

The picture of a saint found accidentally in the street, human bones dug up in a forest, a dream, any casual or rude representation of a cross in straws which have fallen together at the meeting of roads, or a *lusus naturæ*, the colours of a pied horse, veins in a piece of flint or marble, in short, whatever represents or is supposed to repre-

sent any object in their prodigious catalogue of superstition, might occasion a resort of devotees and give rise to a church, or a market-place for wax-chandlers, painters and silversmiths, as famous as the shrine of Diana of Ephesus. The following anecdotes to this effect are related by Clarke.

A merchant of Moscow more renowned for speculation than piety, some years ago caused a coffin to be dug up, with the supposed body of a saint, in the interior of the empire, eastward of the city. The throng to it from all parts became immense; the blind were healed, the lame left their crutches suspended as trophies of miraculous cure, and in a short time all the other

churches were deserted, in consequence of the reputation of the newly discovered saint. It was moreover asserted that his saintship was very passionate; that he was angry at being disturbed, and insisted on having a church built over him to ensure his future repose. A church was accordingly erected; when news of the whole affair reaching the ears of the empress Catherine, she ordered the building to be shut. Paul, her successor, from a determination to undo every thing she did, and to do as much as possible what she would not have done, caused it to be again opened; though it was well known in Russia that the merchant, after the shutting up of the church, frequently avowed

and exulted in the fraud he had committed.

Much in the same manner during the plague which raged in Moscow about fifty years ago, a picture was placed in one of the streets of the city, to which the people eagerly thronged on the earliest intelligence of it. The archbishop Ambrose, finding that the danger of spreading the infection increased as the people crowded to this picture, ordered it to be removed and shut up in a church, the doors of which were forced open by the populace; and the venerable prelate, being dragged from the convent of Donskoi, was inhumanly put to death.

CHAP. IX.

RELIGIOUS FESTIVALS.

BENEDICTION OF THE WATERS—PALM SUNDAY—MAUNDY-THURSDAY—EASTER-SUNDAY—PASCHAL EGGS—PRACTICE OF INDISCRIMINATE KISSING.

One of the most remarkable religious ceremonies of the Russians, which is observed in every part of the empire on the same day, is the benediction of the waters. The Greek church has two offices to this effect: the first may be performed at any time when there is a want of holy water for baptism or other religious purposes; the second, the grand sanctification, instituted

in memory of the immersion of Jesus Christ in the Jordan, is of very ancient date and is held on the 6th of January, the festival of the Epiphany. It may be traced to the time of St. Chrysostom, and is held in such respect, that any water so consecrated is supposed to remain for years as fresh as when drawn from the spring, and when swallowed by sick persons, to cure them of their diseases. Peter the Great, when he abolished the patriarchal dignity' suppressed it with many useless and expensive solemnities; but the ceremony of blessing the waters was retained. It is celebrated at Petersburg with great pomp.

On the ice of the Neva is erected a

kind of temple, made of wood painted and gilt, surmounted with a gold cross, and in front embellished with pictures relating to the ministry of St. John the Baptist. The dome of this temporary structure is supported by pillars only, so that the eye may freely range through the vacant spaces. An enclosure of fir-boughs twisted together, at some distance round the temple, keeps off the populace, while the interior is destined for the nobility. This spot is carpeted with scarlet cloth, as are the temple and a platform reaching to the palace, whence the procession advances. The temple is decorated with altars, crosses, relics, holy books, and all sorts of sacred utensils; and in the midst of the

consecrated enclosure is a hole cut in the ice, and called the Jordan.

After the liturgy is finished, the priests, the archimandrites, or superiors of monasteries, and the bishops, apparelled in their richest habits, issue from the Winter Palace, bearing lighted tapers, the censer, and religious banners, and proceed to the Jordan, singing appropriate anthems. The imperial family and the court then follow: all the troops in the city are drawn up round the spot, with their standards waving and the artillery planted, ready to fire at the conclusion of the ceremony.

After several prayers, the priest blesses the water three times with his uplifted hands, uttering a suitable invo-

cation. He then consecrates it by plunging the holy cross thrice into the stream, and chanting the benediction. This done, he takes up in a dish some of the water, and touching the clergy and others with it gives the dismission. The guns fire and the solemnity terminates. When the court has retired, the multitude hasten to the Jordan, to obtain some of the consecrated water. Mothers dip their children into the opening made in the ice, firmly believing that by so doing they render them invulnerable to all the ills of life both spiritual and temporal.

Easter is celebrated by all classes of people with the greater gaity, inasmuch as this festival terminates a fast of six

weeks, which is most religiously observed. Many indeed abstain from food during Lent with a strictness that produces very alarming effects; and at the conclusion of the fast, after this spare diet, they return with a weakened system to their usual full tables, with an avidity which, unchecked, lays the foundation for many disorders.

Travellers assure us, that the most splendid pageants of Rome fall short of the costliness and splendour with which the Russian church celebrates the festival of the resurrection. The first ceremony which takes place previously to all this rejoicing is Palm-Sunday. On the eve of that day, says Clarke, all the inhabitants of Moscow resort in

carriages, on horseback, or on foot, to the Kremlin, for the purchase of palm-branches, to place before their Boghs and to decorate the sacred pictures in the streets or elsewhere. It is one of the gayest promenades of the year. The governor, attended by the chief officer of the police, the commandant, and a train of nobility, go in procession, mounted on fine horses. A vast assembly, bearing artificial *bouquets* and boughs, are seen moving in all directions, forming the novel and striking spectacle of a gay and moving forest. The boughs consist of artificial flowers with fruit. Beautiful representations of oranges and lemons in wax are sold for a few *copecks* each, and offer a

proof of the surprising ingenuity of these people in the arts of imitation. Every person who would be thought a true Christian purchases one or more of these boughs, according to the degree of their piety or the number of Boghs in their houses.

The second grand ceremony of this season takes place in the cathedral, on the Thursday before Easter at noon, when the archbishop washes the feet of the apostles. The priests are attired in their most gorgeous apparel. Twelve monks, designed to represent the twelve apostles, are ranged in a semicircle before the archbishop, who performs all and much more than is related of our Saviour in the thirteenth chapter of St.

John, takes off his robes, girds his loins with a towel, and proceeds to wash the feet of them all, until he comes to the representative of St. Peter, who rises; and the same interlocution takes place between him and the archbishop, which is said to have occurred between Christ and that apostle.

The third and most magnificent ceremony is celebrated two hours after midnight in the morning of Easter-Sunday. It is called the Ceremony of the Resurrection, and Clarke declares, that he had never seen so splendid a sight in any Roman Catholic country, not even that of the Benediction of the Pope during the holy week.

At midnight, continues that traveller,

the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder; and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring, and the rattling of carriages in the streets was greater than at noonday. The whole city was in a blaze; lights were seen in all the windows and innumerable torches in the streets. The tower of the cathedral was illuminated from its foundation to its cross. The same ceremony takes place in all the churches, and all notwithstanding their number are said to be equally crowded.

The archbishop, preceded by banners and torches, and followed by all his train of priests with crucifixes and cen-

sers, made three times in procession the tour of the cathedral, chanting with loud voices and glittering in sumptuous vestments, covered with gold, silver and precious stones. On completing the third circuit, they all halted opposite to the great doors, which were shut; and the archbishop with a censer scattered incense against the doors and over the priests. The doors suddenly opened, and the effect was beyond description great. The immense throng of spectators within, bearing innumerable tapers, formed two lines, through which the archbishop entered, advancing with his train to a throne near the centre. The profusion of lights in all parts of the cathedral, the richness of the dresses

and the vastness of the assembly, filled the spectator with astonishment. The loud chorus, which burst forth at the entrance to the church, continued as the procession moved towards the throne and after the archbishop had taken his seat. Soon afterwards the archbishop descended and went all round the cathedral, first offering incense to the priest and then to the people as he passed along. When he had returned to his seat, the priests, two by two, performed the same ceremony, beginning with the archbishop, who rose and made obeisance with a lighted taper in his hand. From the moment the church doors were opened, the spectators continued bowing their heads and crossing

themselves; insomuch that some of the people seemed really exhausted by the constant motion of the head and hands.

The dresses and figures of the priests were peculiarly striking. Their long, dark hair, without powder, fell down in ringlets, or straight and thick, far over their rich robes and shoulders. Their dark thick beards entirely covered their breasts. On the heads of the archbishop and bishops were high caps, covered with gems and adorned with miniature paintings, set in jewels, of the crucifixion, the Virgin and the saints. Their robes of various-coloured satin were of the most costly embroidery, and even on these were miniature pictures set with precious stones. It is said that

there is a convent at Moscow, where the women are entirely employed in working dresses for the priests.

After two hours had been spent in various ceremonies, the archbishop advanced holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy, where, putting on a plain purple robe, he again advanced, exclaiming three times in a very loud voice: *Christ is risen.*

The most remarkable part of the solemnity now followed. The archbishop, descending into the body of the church, concluded the whole ceremony

by crawling round the pavement on his hands and knees, kissing the consecrated pictures, whether on the pillars, the walls, the altars, or the tombs; the priests and all the people imitating his example. Sepulchres were opened and the mummied bodies of incorruptible saints exhibited, all which underwent the general kissing.

Porter says that a picture of our Saviour, buried three days before, is raised at this moment with great solemnity, and then, as if directed by a stroke of electricity the congregation all kiss each other without discrimination and with much riot, bawling the words: "Christ is risen."

Thus is Easter proclaimed, and riot

and debauchery instantly break loose. Drinking, dancing, and singing,continue through the night and day: but amidst all these excesses quarrels hardly ever take place. The wild rude riot of a Russian populace is full of humanity: few disputes are heard: no blows are given and no lives endangered but by drinking. No meetings of any kind take place without a repetition of the expression of peace and joy: *Christ is risen!* to which the answer invariably is—*He is risen indeed!*

On Easter-Monday begins the presentation of paschal eggs, which have previously received the benediction of the priest: lovers to their mistresses, relatives to each other, servants to their

masters all bring ornamented eggs. Every offering at this season is called a paschal egg. The meanest pauper in the street presenting an egg and repeating the words: *Christ is risen!* may demand a kiss even of the empress. All business is laid aside; the upper ranks are engaged in visiting, balls, dinners, suppers, masquerades; while boors fill the air with their songs, or roll drunk about the streets.

The practice of indiscriminate kissing is not confined to the occasions mentioned above. It is not sufficient, says Porter, that the fair sex salute each other or touch your cheek: but no bearded boor meets his fellow, but forty smacks are heard, as though each were sucking

cider through a vent-peg. Whenever a man, whether young, old, lame or blind, kisses the hand of a woman, however nice her delicacy and exalted her rank, she must return the salute on the cheek. This is done at every interview, although very little intimacy may exist between the parties. When a lady would only courtesy a welcome in England, she must kiss it in Russia. I believe, adds the traveller just quoted, that there is not a John Bull of us all who would not feel a little awkward in seeing either his wife, sister or daughter, do honour with such liberal greetings to his guests. In Russia the merchants and even the slaves are as expert at kissing as the greatest lord;

and you will frequently see a couple of huge hulking fellows, with greasy grisly beards, locked in each others arms, kissing and smacking, as if they were meeting after a separation of ages

CHAP. X.

GAMES AND DIVERSIONS.

GAME OF SVAYKY—GAME OF BABKY—GAME OF GORODKY—GAME OF PRISTINKY—UP-AND-DOWN.

The games and amusements of a nation tend to make the observer acquainted with its character. The slow and phlegmatic Hollander takes no pleasure in the diversions to which the volatile Frenchman is passionately addicted. The Russians, naturally of a lively disposition, are fond of sports and social games. In passing through the streets of Petersburg in a fine summer

evening, you see numbers of servants and long-bearded coachmen in waiting for their masters, engaged in games more favourable to the development of the body than of the mind, and which require more address and agility than penetration; while a crowd of lookers-on is always collected around them. The most common of these games are those of *svayky*, *babky*, *gorodky* and *pristinky*.

The game of *svayky* requires a correct eye and a practised hand. It consists in throwing an iron spike with a large head, in general figure not unlike a peg-top, in such a manner as to turn over in the air and to stick in the ground within a small iron ring, which is laid

down for the purpose. Each of the players takes his turn, till they have all had a certain number of throws, or till one of them has planted the spike within the ring the number of times agreed on. Supposing for instance that one of the players has stuck the spike within the rlng thirty times, and his antagonist only seventeen, the former will throw thirteen times more and the latter is not only obliged by the rules of the game to pick up the spike and to deliver it to the conqueror, but also to pay for all the new throws that have been put within the ring.

The game of *babky*, represented on the Etruscan vases, is perhaps of as high antiquity in the north of Europe

as in the country where those vases were made. The bones for playing may be purchased any-where at a cheap rate. A level place is selected and they are set up in pairs in two rows; and a spot marked to throw from at the distance of fifteen or twenty paces. As long as the player knocks down any of the bones he continues to play; if he hits but one he takes that opposite to it, as the pair must not be separated. The player who first wins his stake becomes *damascheku*, that is, he plays no more in that game, and picks up all the bones that are finally left standing. The losers redeem their bones at a fixed price and the game begins again

Gorodky is the ordinary amusement of coachmen and gentlemen's servants in all the towns of Russia. Ten cylindrical pieces of wood, of greater or less length, called *gorodky*, being provided, two squares are traced upon the ground at the distance of fifteen or twenty paces from each other. In the middle of each square are set up four of the *gorodkys* very close together and the fifth is laid on the top of them. The player, standing near his square, throws two thick sticks one after another at the *gorodkys* in the square of his antagonists. If he is lucky enough to drive them all out of the square, he wins the game; and the losers are obliged to

take the winners on their backs and to carry them four times the distance between the two squares.

The game of *pristinky,* with which children amuse themselves in other countries, is not disdained by the Russian tradesmen and peasants. In every part of Petersburg you find groups of adults enjoying this innocent and far from expensive pastime. The player has a piece of money, which he throws against a wall, so as to make it rebound to a distance: the next does the same, but directing the force of his throw in such a manner as to cause his piece to fall near his predecessor's; if it it be less than a span distant, the other is his.

A favourite national diversion of the young peasants of both sexes on Sundays and holidays is that, which in some parts of England is vulgarly called up-and-down. Two lasses, or a lad and a lass, stand one at each end of a plank, the centre of which is supported by some solid object, and where a third person is seated for the purpose of giving an impulse to the plank each way. As one end descends, the person at the other is thrown up by the elasticity of the plank to the height of three or even six feet. This exercise requires great steadiness and address, for if the players do not keep on the extremity of the plank, they are liable to be overthrown, To guard against accidents of this kind.

the young females who partake of the sport tie their petticoats below their knees with their handkerchiefs.

Clarke observes, that the amusements of the Russians in general are those of children, that is to say, of English children; for, says he, in Paris and Naples I have witnessed similar amusements, in which grave senators and statesmen mounted wooden horses, round-abouts, and ups-and-downs, with the inhabitants of those cities. Certainly there is no part of our island in which men forty or fifty years of age would be seen riding on a wooden horse, or swinging about in a vaulting chair. Three Russians at a time will squeeze themselves into one, and as

they are whirled round scream for joy, like infants tossed in a nurse's arms. I remember, adds the traveller, seeing the king of the Two Sicilies joining with his principal courtiers in a similar amusement.

CHAP. XI.

MUSIC.

MUSICAL INSTRUMENTS—NATIONAL TALENT OF THE RUSSIANS FOR MUSIC—NATIONAL SONG — THE BARINA, OR NATIONAL DANCE.

The Russians are naturally not only a merry but a musical people. A Russian rarely works without singing, and the very rowers move their oars in cadence. Clarke, while travelling to the south of Moscow, observes, that it is a pleasing sight to see the young villagers return in an evening from their labour. They walk with flowers in their hats, moving slowly up the village and singing a kind of hymn. In

these cantations each person bears his respective part of the harmony, and by the exactness with which the Russians observe time and tune the effect is very striking.

The musical instruments with which they accompany their singing and dancing are the following:

The *balalaika* is a species of guitar with two strings. It is strictly a national instrument, which is frequently seen in the hands of young female peasants in the country: and in the cities it is subservient to the amusement of servants and the lower classes. The body of the *balalaika*, made of fir, is circular and small, and it has a long narrow neck. The fingering is perform-

NOGAY MUSICIAN.

Pub'd by S. [illegible] London 18[illegible]

ed with the left hand and the strings are struck with the right.

The Nogay Tartars excel in playing the *balalaika*, the handle of which they decorate in a manner corresponding with the taste of those people for all sorts of frivolous ornaments, as may be seen in the annexed plate.

The *boshof* is a species of hautboy made of the bark of trees. When near, its sound is harsh and sharp; but it is more pleasing at a distance, especially on the water, and when accompanied by a voice which keeps tune correctly.

The *goudock* is a sort of violin with three strings, which is played with a bow.

The *loschki* are a pair of wooden

cymbals, having small bells attached to the handle. Sometimes they are gently shaken with the hand, at others they are struck with force against one another.

The *gousli* is a harp with metal cords, which is played only within doors.

The *pandour*, another stringed instrument, is common only in the Ukraine and among Russians of distinction.

The bagpipe is met with in some parts of the empire, especially in Malo-Russia, and is almost the only instrument used by the Finlanders to accompany their monotonous and melancholy songs.

Besides the *balalaika*, played by the

TARTAR MUSICIAN.

Pub.d by R. Ackermann London 1823

Nogays, the other Tartars have a guitar with six strings, and a violin resembling ours, excepting that there are two apertures on each side, and that the surface is more rounded. *See the engraving.*

It is but natural that a people so passionately fond of dancing and singing should have a delicate ear for music; but a circumstance that cannot fail to excite astonishment is the facility with which persons of the lowest class, and utter strangers to the rules and principles of the art, compose melodious airs. The ancient songs, called by the Russians *protaschnye posni*, are extremely simple, and yet the harmony is so exquisite and pure that they

would do no discredit to a Paësiello, or the greatest master of Italy, though they were composed by humble peasants.

Ivan Dratsch, who published in 1790 a collection of popular Russian songs, is of opinion, that the ancient Slavonians derived their music from the Greeks.

The subjects of most of the Russian ballads are the warlike exploits or the loves of their ancient heroes. They are full of tender expression and sometimes of admirable poetry. The following is one of their favourite national songs, rendered with as close an adherence to the original as the idiom of our language will permit;—

In freedom gay I hoped to live,
  With care a stranger to my breast;
But now, alas! I'm doomed to grieve,
  To feel my heart with woe oppress'd.
The sighs which thus my bosom move,
  The tears which thus my cheeks bedew,
They say are fearful sins of love,
  Ah, me! they say what is too true.

In parting what but love gives pain?
  In meeting what but love gives joy?
And what but love prompts envy's train
  A helpless maiden to destroy!
E'en now my pure and virgin flame
  Their cruel malice would assail,
But though they sport with my fair name,
  Such efforts nothing can avail.

My heart a specious traitor proved,
  Its flight was to myself unknown;
Unask'd, a stranger fondly loved
  Without his leave—without my own.
Cease then ye envious, cease to shower
  Your venom on my guiltless head;
And rather lend my heart the power
  To quench the flame by which 'tis fed.

Have you not felt love's potent charm,
His painful, sweet, and boundless sway?
In pity then forbear to harm
A wretch who has become his prey.
Sooner yon dying flower shall bloom
By bathing tears alone restored;
Or sunless thrive in constant gloom,
Than I live from my soul's adored.

The Russian national dance, or *barina*, is a species of amatory pantomime. A young man and woman are the actors in this diversion, which is singularly interesting for the clever mixture of caresses and refusals, of smiles and disdain. The lover expresses his passion to his mistress by the tenderest attitude and gesture. She answers him by combining with the graces of her sex a certain langour, which imparts to them more expression, an affected tardiness,

and mincing steps. Sometimes she sets her arms a-kimbo, and fixes her eyes stedfastly on her lover, and, while his head and body incline the contrary way, she seems to repel him by this stately attitude. The lover then advances as a supplicant; with his head hanging down and his hands folded over his breast, he turns round his fair-one, and extends his arms towards her, at the same time making a particular motion with the shoulders. The scene changes; the action becomes brisker; the nymph flies off from her suit or with an air of triumph, and returns a moment afterwards and darts at him a look fraught with all the art and blandishments of a coquet. The lover acts the like

part alternately humble and disdainful, the supplicating and the offended wooer.

An English traveller, who, however, seems to have been strongly prejudiced against every thing Russian, gives a less favourable description of the *barina*, which he saw performed by a party of gipsies at a ball at Moscow. It resembled, says he, our English hornpipe, but never was displayed more ferocious licentiousness by voice and gesture. The male dancer expressed his savage joy in squeaks, contortions, and sudden convulsive spasms, that seemed to agitate his whole frame; sometimes standing still, then howling, whining tenderly, or trembling in all his limbs to

the music, which was very animating. This dance the Russians confess to have derived from the gipsies, and it may therefore seem probable that our hornpipe was introduced by the same people. They accompany these dances with singing and loud clapping of the hands, breaking forth at intervals with shrieks and short expressive cries, adapted to the sudden movements, gestures, and turns of the dance. The male dancers hold in one hand a handkerchief, which they wave about and manage with grace as well as art. The dance, full of gross expression and indecent posture, is in other respects graceful: it resembles the attitude of Bacchanalians represented on Greek vases; but

the women do not often exhibit those attitudes. They generally maintain a stiff upright position, keeping their feet close and beating a tattoo with their high heels.

In other parts of the rooms opened on the occasion were vocal performers, in parties of ten or twelve each, performing voluntaries. They preserved the most perfect harmony, each taking a separate part, though without any seeming consciousness of the skill thus exerted.

CHAP. XII.

BATHS.

ANTIQUITY OF THE PRACTICE OF BATHING IN RUSSIA—SALUTARY EFFECT OF VAPOUR BATHS—DESCRIPTION OF A RUSSIAN VAPOUR BATH—PROMISCUOUS BATHING OF THE SEXES IN PUBLIC—BATHING SCENE AT MOSCOW.

In the constant practice of bathing the Russians resemble the nations of the East. That this practice is of great antiquity among them we learn from Nestor, their oldest historian, who relates that St. Andrew, while preaching the gospel to the Slovenes or Slavonians, remarked a singular custom, of which, on his return, he gave this ac-

count to the Romans. "I saw," said he, "wooden baths, which the Slovenes heat to a high degree. They strip, wash and beat themselves with a bunch of twigs, then plunge into cold water and seem quite regenerated." The practice of bathing is still universal; every individual from the sovereign to the meanest of his subjects bathing at least once or twice a week. There can be no doubt that this custom tends to obviate many diseases, which obstructed perspiration would infallibly produce. Clarke attests, that in many cases of this kind during his travels he personally experienced the salutary effect of the vapour-bath of the north. I hardly know,

adds this writer, any act of benevolence more essential to the comfort of the community, than that of establishing by public benefaction the use of baths for the poor in all our cities and manufacturing towns. The lives of many might be saved by them: we might at least find reason to allow that erysipelas, surfeit, rheumatism, colds, and a hundred other complaints, particularly all sorts of cutaneous and nervous disorders, might be alleviated, if not prevented, by a proper attention to bathing. In England baths are considered as only articles of luxury: yet throughout the vast empire of Russia, through all Finland, Lapland, Sweden, and Norway, there is no cottage so

poor, no hut so destitute, but it possesses its vapour-bath, in which all its inhabitants, every Saturday at least, and every day in cases of sickness, experience comfort and salubrity.

The mode of proceeding at the public baths is thus described by the traveller just quoted:—Being troubled with rheumatic pain, brought on by a sudden change of weather which took place in Moscow, the thermometer falling in one day from 84 degrees of Fahrenheit nearly to the freezing point, I was persuaded to try a Russian bath. Nothing can be more filthy and disgusting than one of these places: they are usually filled with vermin. I had been recommended to use what they term the

Georgian bath, situated in the *Sloboda* or suburbs, and which was described to me as the best in Moscow. It required more courage to enter this place than many of my countrymen would have exerted on so trivial an occasion. It was a small wooden hut, at one end of which there was a place black and fearful as the entrance to Tartarus. Two figures with long beards conducted me in; and showing me a plank covered by a single sheet, with a pillow, told me to deposit my clothes there and to repose if I thought proper. As soon as I had taken off my clothes, they led me through a gloomy passage into the place called the bath.

On the left hand were cisterns of wa-

ter and upon the edges of those cisterns appeared a row of polished brass vessels. On the right was a stove and in the middle of the room a step to a platform elevated above the floor. The hot vapour being collected near the roof, the more a person ascends, the greater is the degree of heat to which he is exposed. A choice of temperature is therefore offered. On each side of the platform was a stove, in shape exactly resembling the tomb-stones in our church-yards. Their upper surface was covered with reeds, over which was spread a sheet. I was directed to mount upon one of these stoves, and to place myself at full length on the sheet: having done which I found myself

nearly elevated to the roof of the bath and the heat of the ascending vapour immediately threw me into a most profuse perspiration. The ordinary temperature of a Russian bath varies from 104 to 122 degrees of Fahrenheit; and sometimes upon the upper stages near the roof it is equal to 132, or ten degrees above fever heat. Thus situated, a man began to rub me all over with a woollen cloth made into a bag, covering one of his hands, till the exterior surface of the skin peeled off. As soon as he had finished this operation, he bade me descend, and poured several vessels of warm water on my head, whence it fell all over my body. He then placed me on the floor, and washed

my hair with his hands, scratching my head in all parts with his nails—a great luxury to the Russians, for reasons not necessary to be explained. After this he again made me ascend the stove; where once more stretching me at length, he prepared a copious lather of soap, with which and a woollen cloth he again rubbed my body; when I descended a second time, and was again soused with vessels of water. I was next desired to extend myself on the stove for the third time, and informed that the greatest degree of heat would be given. To prepare for this, I was cautioned to lie on my face and keep my head down. Birch boughs were then brought, with their leaves on and

dipped in soap and hot water, with which they began to scrub me afresh; at the same time some hot water being cast upon red-hot cannon-balls and upon the principal stove, such a vapour passed all over me that it came like a current of fire on my skin. If I ventured to raise my head an instant it seemed as though I was breathing flames. It was impossible to endure this process for any length of time; therefore, finding myself unable to cry out, I forced my way down from the stove and was conducted to the lower part of the room, where I seated myself on the floor, and the doors being opened, soon recovered sufficiently to walk out of the bath.

The Russians, nevertheless, sometimes continue in these baths more than two hours, and go through all the operations several times. Most of them rub their bodies with onions to promote perspiration; then issuing from the baths as red as lobsters they plunge into cold water, or roll in the snow in the severest weather, without experiencing any inconvenience.

CHAP. XIII.

PRISONS AND PUNISHMENTS.

PRISON OF PETERSBURG—DESCRIPTION OF THE KNOUT.

There is a story of a traveller who, being cast by shipwreck on a desert coast, and having long wandered about without discovering any traces of inhabitants, at length perceived a man suspended from a gibbet and joyfully exclaimed: "Thank God! I am in a civilized country!"—In fact the existence of societies necessarily generates crimes, which would not be known or rather not so denominated in a state of nature.

We possess no documents to prove whether the Russians are more or less disposed to crimes than other nations; but there is reason to believe that, notwithstanding their barbarism, they commit fewer heinous offences, for executions and even criminal trials are very rare. As for capital punishments they are wholly unknown. This circumstance arises on the one hand from the mildness of the criminal laws; and on the other, as the majority of the people are slaves, the cudgel inflicts punishments in numberless cases which in other countries would fall under the cognizance of the judicial authorities.

In the interior of the empire, the

usual punishments are imprisonment, banishment to Siberia, the bastinado, and the knout. The bastinado is inflicted nearly in the same manner as among the Chinese, the culprit is thrown down on his belly, and struck on the thick of the thigh with two sticks. This punishment is usually allotted to soldiers and slaves. The knout is reserved for heinous crimes, such as murder and robbery attended with aggravated circumstances. Theft is punished with imprisonment and more frequently with the bastinado.

The prison of Petersburg is an extensive brick building, surrounded by a lofty wall flanked with round towers,

like the ancient fortresses. The prisoners for debt are confined in a different place from those who are imprisoned for crimes and misdemeanors. Considering the squalid poverty of these wretched creatures, their uncleansed persons, filthy garments and more filthy habits, and the air impregnated with pestilence from so many dwelling in one chamber, I only wonder, says an observer, that they do not all die of the plague in the course of a month. There are no cells where the prisoner might have the comfort of being alone; all, whatever be their crimes, are crowded into one apartment, inhaling at every breath a double infection of polluted air and polluted morals. The hospital

alone contains something resembling beds; in the other chambers the prisoners have no other couches than bare wooden benches.

At the time of Porter's visit, he found in the state part of the prison seven persons apparently more comfortably lodged. These were officers, committed for the forgery of notes on the imperial bank, who were condemned to imprisonment for a certain time, after which they were to pass the remainder of their lives in the mines of Siberia, that they might have ample communion with the specie and enjoy it for ever in its virgin purity.

The *knout* is a whip, having a wooden handle about a foot long, twisted

round with leather. To this is attached a stout and weighty thong, much longer than the handle, terminating in a strip of well-dried buffalo's hide, resembling pliable horn, which the executioner renews at every twenty lashes. The lash tapers to a point and is full a quarter of an inch thick. The executioner exhibited to Sir R. Porter a specimen of his talent in handling this instrument, and struck with it a thick board, in which it made a hollow deep enough to bury a person's finger. The culprit is fastened to an upright block of wood having three cavities to receive the neck and arms. The wretches doomed to this punishment have also their noses slit with a pair of iron pin-

cers, and are marked on the forehead, or any other part directed by their sentence, with an instrument resembling a round brush strongly set with iron teeth. Such is the horror in which this species of punishment is held, that any contact, even involuntary, with the knout, is deemed an abomination.

We shall not harrow the feelings of the reader with the vivid description which Porter has given of the infliction of the knout on a wretched criminal, the coachman of the Polish count Ablenoffsky, for the murder of his master. His sentence condemned him to be knouted *without mercy*, in which case the sufferer frequently expires

under the lash. In this case the culprit received two hundred strokes, and survived only till the following day.

CHAP. XIV.

OF THE COSSACKS IN GENERAL.

ORIGIN OF THE COSSACKS—THEIR CHARACTER—INTERNAL GOVERNMENT—MILITARY ESTABLISHMENT—THEIR QUALITIES AS SOLDIERS.

One of the most extraordinary phenomena exhibited by the Russian empire, that prodigious compound of so many nations, differing in religion, language, manners, and customs, is undoubtedly the civil and military existence of the Cossacks.

The Cossacks are better known in Europe than the other nations of Russia, because they perform an important

part in war, which is their favourite occupation. The origin of this martial people is very obscure. In the works of Constantine Porphyrogenites mention is made of the nation of the *Cozaqui* or *Cazaqui*; but it appears that the modern Cossacks are not descended from it; and we also find, that the term *Cossack* applies to several different nations. Thus even among the Kirghises, there is a horde bearing the name of Cossacks, though they have not the remotest connection with the nation in question. It is not contended that the Cossacks cannot be of Slavonic origin, because their predilection for a roving life, for pillage and marauding expeditions, and other fea-

tures of their character, are rather indicative of Tartars than Slavonians. It is certain that the Cossacks belong, at one and the same time, to both these nations; to the Tartars, by their great intermixture with the roving hordes of Asia; to the Slavonians, by their marriages with Russian females, whom they contrived to carry off, agreeably to the noble custom of the Tartars. The most generally received opinion respecting the cause of their denomination is as follows:—

In the most remote periods, tribes of Slavonians and Tartars inhabited the south of Russia where they erected cities and villages, and chose their own princes or governors. Many of them

however, refusing to submit to any regular government, or to a sedentary life, retired to the *steppes* between the Black and the Caspian Seas, where they led a vagabond life, subsisting by the chase, fishing, and also plunder. In this course they were so successful, that they soon had a multitude of companions, and formed bands, under the conduct of several chiefs. The Slavonic princes were sometimes on good, at others on bad terms with these marauders; sometimes they hired them, in order to follow their example on a large scale; at others, they fell into their snares, and were obliged to purchase their liberty, or they paid them beforehand to keep away from their do-

minions. In the Russian language these hordes were called *Polovtzis,* from *pole,* a plain, or *steppe;* or from *lovtzi,* hunters; or from *poloviti, lovit, poloniti,* ravishers, because they carried off men for the purpose of obliging them to tend their numerous herds. The other Tartars denominated them *Caysacks,* or *Cosaques*; a name which they give to all those who, having neither hearth nor home, lived by plunder, or lent their services, according to circumstances. In the sequel, the Russians applied this appellation to the Polovtzis, and to all the mercenaries in the service of their princes; thus their guards, their couriers, their servants, and more particularly the troops who

protected the frontiers of their territories, were termed Cossacks. When the dominions of the Russian sovereigns became more extensive, the limits of their states were so far distant from their capital, that the troops destined for their defence had scarcely any communication with it; and it was found necessary to assign to them lands and establishments, or perhaps merely encampments, on the frontiers. These Cossack troops were there distinguished by the name of the country which they occupied, or near which they were posted. From this period we find mention made of Tartar Cossacks, Polish Cossacks, Lithuanian Cossacks, &c. The most famous were the Azof

Cossacks, who also assumed the name of Tcherkass, from their chief Agouss-Tcherkass, and were afterwards replaced by the Don Cossacks. This horde may be considered as the principal. The Cossacks of the Ukraine form a second branch. From each of these branches have sprung fresh hordes of Cossacks, which will be separately noticed in the sequel.

If we would follow the Cossacks in all their branches, we must proceed from west to east, setting out from the point where they have rendered themselves most famous. We first meet with them on the banks of the Borysthenes, the modern Dnieper, in a country proverbial for fertility, where Na-

ture in fact seems to have fully provided for man, and where his industry has done scarcely any thing to second her liberality. If the Ukraine were not frequently desolated by myriads of locusts, flies, and insects, which torment man, and sometimes consume the most promising harvests, it would certainly be one of the finest regions of the globe. Situated between the 50th and 53d degree of latitude, it comprises a tract five hundred wersts in length; it is bounded towards the Taurida by deserts, formerly the haunts of Tartars, extending from the Palus Mæotis to the Danube; and to the north by the richest provinces of Russia. The climate is temperate. The soil, almost every

where impregnated with saltpetre, abounds in wood, corn, culinary vegetables, and odoriferous flowers; nature has denied its inhabitants nothing but salt and wine; while their numerous herds of cattle, scattered over rich pastures, the fish furnished by their rivers, the honey and wax by their bees, their oil, leather, saltpetre, tobacco, and many other equally useful productions, supply them with articles for a profitable export trade, far beyond the wants of a too scanty population. The salt-works of Wielicza near Cracow, and those of the Taurida, and the lakes situated at the mouth of the Dnieper, furnish salt at a cheap rate: and the spirits which they learned some centu-

ries ago to distil from grain, make amends for the want of wine. In short, if the course of the Dnieper were not interrupted by cataracts, the commerce of the Ukraine would perhaps be as flourishing as that of any part of Europe.

In the neighbourhood of forests, the houses are built of wood; but where timber is scarce, the public edifices are constructed of stone, brought to the spot at a great expense, or of bricks baked in the sun. The huts of the poor are built of clay mixed with straw, and the dwellings of nine-tenths of the population are of this material.

The first Cossacks who ventured to return to the country from which they

had been driven by the invasion of the Tartars in the thirteenth century, took possession of such spots as they found untenanted. But they were not sufficiently numerous, or too much engaged in war and plunder, and too strongly attached to their half-roving life, to avail themselves of the riches of their soil, a great part of which remained uncultivated. As soon, therefore, as Poland and Russia recovered from their disasters, they in their turn left small colonies in the unoccupied districts bordering upon their territories, conferring them as a reward for services on officers, whose posterity still compose the nobility of the Ukraine. Hence the mixture of the population of

that country, and the endless quarrels of which it was formerly the theatre.

Besides the Polish and Russian nobility settled from a remote period among the Cossacks, many families of the latter, disgusted with their vagabond life and ferocious manners, withdrew from their association, and formed that class of small proprietors called *Onodwortzi*, who are more numerous in the Ukraine than in any other part of the Russian empire. Hence it is, that though the Cossacks are really the primitive and predominant race of this province, yet only such of them as furnish and compose the regular and Slobodian *polks*, or regiments, are accounted so. The number of these has not

varied since their original formation. The first, now ten in number, are stationed in the chief towns of districts, the name of which they bear, or divided by companies *(sotnikas)* among the neighbouring villages. Their strength, which varies according to the population of the districts, may be estimated in ordinary at thirty thousand, equipped as light cavalry. The officers take rank in the Russian army, and receive pay proportionate to their rank; they are armed and equipped at their own cost. The privates in time of war receive pay, varying from fifteen to twenty rubles per annum. Both, while in service, retain their lands, which they commonly let to peasants. But though

warriors by profession, they form in reality but one people with the Malorussians, from whom it is difficult to separate them in a general account of their laws, manners, and customs.

The Malorussians, or inhabitants of Little Russia, are subjects of the empire, whether they reside in the towns inhabited by the regular regiments or elsewhere; but they are free; they have magistrates of their own election, and can engage in any kind of civil pursuit. Agriculture and the breeding of cattle are their principal occupations; but upon the whole they are more addicted to the latter than the former.

It is difficult to reconcile the wild and independent spirit of the Cossack,

with the submission which he evinces to the magistrates; the barbarity which he manifests in war, with his hospitable treatment of strangers; and his love of pillage, with the rarity of robberies committed in the most lonely situations of his own country. Throughout all the Ukraine a traveller may safely intrust his property, how valuable soever, to the care of his host; and most of the peasantry are still strangers to the use of locks and keys.

The Cossacks in general have something Asiatic in their habits and physiognomy. They are of the middle stature, but of a robust constitution, inured to fatigue and every vicissitude of climate. Almost all of them have

blue eyes, brown hair, cut short in the neck, and the beard is more commonly red than black. M. Lesur is of opinion, that the writers who have ascribed to them a Russian origin, have not taken pains to examine attentively the extreme difference of features and manners which so widely separate these two races. "The Cossacks," says that writer, "ardent votaries of independence, which they never knew how to enjoy, still form, by reason of their federal, military, and civil constitution, a distinct class of the Russian nation. With the latter they have nothing in common but the Greek religion and a corrupted language. The Russians are patient, sedentary, labourers, artisans,

and dealers; the Cossacks, turbulent and impetuous, dislike both agriculture, commerce, and the arts. The latter are horsemen, and sanguinary in action; the former foot-soldiers, and cruel in cold blood. The one possess the pride, the frankness, the wild virtues of an independent and half-roving life; the other, the humility, the cunning, the resignation, and the propensities of a people bowed down by long servitude."

When the Cossacks were free, they themselves appointed their hettman and all their chiefs, without regard to birth; for they had then no nobility, and every officer, on relinquishing his functions, became a private person. The

hettman was their commander in war. Some of their elders decided the disputes which occasionally arose between hamlets or individuals respecting their fisheries or pasturage, and which were commonly settled in an amicable manner among a nation of brothers, and in a country where there was abundance of room for all. The villages, or *stanitzas*, still have *atamans*, or *starchines*, magistrates chosen from among the old men, or persons distinguished by their services, for the purpose of determining disputes, superintending the division of lands, apportioning the grain sent by government, keeping the military registers, and enforcing the police. The registered Cossacks are

exempt from the capitation-tax; they generally possess the right of hunting and fishing; they are allowed to make salt from the water of the lakes, and to distil spirituous liquors, without paying any duty, except upon exportation: important privileges, capable of enriching industrious men in time of peace, and of supporting their families during their absence in the field.

The Russian government alone possesses the power of appointing or removing the hettman and the principal officers. The others are still elected by their equals; but when once they have taken rank in the Russian army, they cannot be cashiered, except by the emperor. The Cossacks in gene-

ral are registered for the service at the age of eighteen years, and not discharged till they are fifty.

Before the revolution effected by modern times in the military art, the Cossacks had an infantry which occasionally distinguished itself by feats of unparalleled audacity, and rendered good service so long as they had to do with ignorant nations; but when the latter were strengthened by the lessons of genius and experience, the Cossack infantry shrunk from the conflict. They then brought forward only a light undisciplined cavalry, the bulk of which cannot sustain a comparison with that of civilized states. It is divided into *polks*, or regiments, each consisting of

from one to three thousand men, according to the extent of the district which furnishes them. These *polks* commanded by a *voskovoy ataman*, or *polkoniski*, are subdivided into hundreds, fifties, and tens, which have their particular officers. The number of irregular troops which all the branches of this great family are capable of bringing into the field, is estimated at one hundred thousand men. When they are in active service, they receive a ration of flour, millet, or oatmeal, and are paid from ten to fifteen rubles a year; and as they are obliged to find their own arms, horses, equipments, and subsistence, it is pretty clear that they must live almost en-

tirely at the expense either of their enemies or of their allies. Their dress, which is left to their own choice, is a motley mixture of every colour. They are armed with a carbine, sabre, and pistols; but their principal weapon is a pike, from fifteen to eighteen feet long, which they manage with great dexterity, and which alone is sufficient to render them formidable. But besides these, some of the Cossack corps carry a singular and not less dangerous weapon. This is a rope, from fifteen to eighteen feet in length, with a noose at one end, which they fling with such expertness and rapidity over a flying enemy, that, provided he be within reach, they entrap him in the noose as

securely as the lazo-men on the river La Plata catch the wild bullocks in precisely a similar mode. In this manner, at the time of the invasion of Russia, the French general Segur was caught and dragged from his horse by a Cossack, after he had cut his enemy's lance in two with his sword.

If we except their regular regiments organized at a great expense, and several of which, belonging to the emperor's guards, sustain a comparison with the first troops in Europe, the Cossacks cannot now fight in line even against the Turks and Tartars, to whom they are in general inferior both in dexterity and strength. They are personally as brave as the Russians, but when once

dismounted, they are overpowered by a feeble enemy. For the formidable character which they have acquired, they are not a little indebted to the strength and speed of their horses, which, though small and ill-looking, are accustomed, like their masters, to endure hunger, thirst, cold and fatigue.

This light cavalry is not calculated to decide the issue of an engagement, which, on the contrary, it seems cautiously to avoid. Owing to the extreme aversion for order and discipline, it cannot be formed into squadrons, but is employed to intercept convoys, and to cut off communications between distant corps. It spreads itself about the

van, the flanks, and the rear of the enemy, forming around him a moving army, like an atmosphere of vapours, which is one moment dispelled, and the next returns thicker than ever.

The Cossacks seldom push on their horses in a direct line; they make a thousand curves, galloping in every direction with incredible rapidity. In action, they use no other weapon than their long pike, the thrust of which a cool resolute man may easily parry. With these pikes, like the ancient Parthians, they endeavour to stop a pursuing enemy, never attacking one who waits firmly to receive them; but to a fugitive foe they are truly terrible.

When once in the field, they know no

rest, and seek no shelter from the inclemency of the weather. If they are fatigued, they lie down in their clothes, in the open air, on the damp or frozen ground, resting their heads upon their horses, which sleep by them, stretched upon the snow or in the mud. Woe to the enemy who is not upon his guard against their restless vigilance, their adventurous curiosity, their repeated and always unforeseen attacks! Nothing escapes their piercing eye, their practised ear, nay, we might almost add, the delicacy of their smell. They know, as if by instinct, the situations fit for ambuscades, and the road which they ought to take to return to their lands or their habitations. In the im-

mense plains of his country, deserts in which the eye can discover no object to guide his course, the wandering Cossack never loses his way. The sun, the stars, the wind, with the periodical currents of which in his native land he is well acquainted, serve for a compass and a guide. The number, flight, and cry of the birds, and the species of certain wild plants, inform him where he is, and indicate the proximity of a spring, a rivulet, a village, or a camp. He reads in the trampled grass the number of persons who have passed over it, and if troops are hovering afar off, he alights from his horse, applies his ear to the ground, distinguishes their steps, estimates their number,

and follows their solitary march at considerable distances.

But if any characteristic feature of the Cossacks be more prominent than another, it is their tremendous instinct for pillage and devastation, which is proverbial among modern nations, as was that of the Huns in the middle ages. In this respect, no troops in the world can be compared with them. These men, so hospitable at home, and who, in a transport of generosity, will even assist an unfortunate enemy with their purse, know neither laws nor restraints when the fortune of war offers a fresh prey to their rapacity. No sooner have they forced their way into a place which has opposed some resist-

ance, than they break open the doors, massacre the inhabitants who attempt to arrest their progress, empty the houses from the cellar to the garret with incredible celerity, divide the booty, break in pieces the furniture, scatter abroad the corn which they cannot consume, and spoil or destroy whatever they are unable to carry away. Justly might they say with the ancient Tartars, that "grass shall cease to grow wherever they have passed as enemies."

To such a degree are they frequently blinded by this rage for destruction, that they starve themselves in the midst of abundance, and annihilate those resources around their own army which

ought to afford it subsistence. The most rigid discipline and the severest penalties can scarcely check their excesses, which are most commonly tolerated as a necessary evil, or as a kind of national privilege: since, moreover, the hope of booty alone is believed to stimulate their audacity and enterprising vigilance, there would be reason to apprehend, that the restriction of their licentiousness would destroy the main spring of their military virtues.

The existence of this species of republic in the bosom of a great empire is an anomaly worthy of attention. Though the Cossacks are really subjects in the strictest signification of the word, they are not amenable to the ge-

neral laws of the state; and it seems doubtful whether they can ever be brought into a state of civilization. The transplantation of their hordes, the apparent concessions made to them of their own territory, the annual grants of corn distributed among them, serve to keep up their horror of foreign manners, and their attachment to a wandering or military life; and, in short, their country, of which they seem to be but transient occupants, appears to our view like one vast camp pitched on the frontiers of Europe.

CHAP. XV.

THE DON COSSACKS—THE URAL COSSACKS—THE GREBENSKI COSSACKS—THE COSSACKS OF THE BLACK SEA—THE ZAPOROGIAN COSSACKS.

THE DON COSSACKS.

The principal branch of the Cossack race inhabit the banks of the Don, and possess the whole of the country comprehended between the governments of Ekaterinoslav, Woronetz, Saratof, the Caucasus, and the Taurida, estimated at three thousand six hundred square miles. It contains rich pasturage, well cultivated lands, delicious gardens, and some recently planted vineyards; but

also marshes, of dreary appearance in winter, and diffusing a pestilential influence in summer, when the flies, mosquitoes, and other insects, which the dampness of the soil seems to generate in myriads, are inexpressibly troublesome in their vicinity. Dr. Clarke, comparing the Don with the Nile, remarks, that in the beds of both rivers are found the same aquatic plants, and on their banks forests of rushes and corn-flags, which grow to the height of twenty feet. He observes, that both disembogue themselves by several channels; that at the termination of their course, both form several small islands; that both impart fertility to the soil which they cover with their regular in-

undations (for those of the Don sometimes rise in spring to the height of from sixty to eighty feet); and that they serve alike as boundaries for two of the great divisions of the globe.

The country of the Don Cossacks is divided into districts, or *stanitzas*, with an ill-fortified village in the centre of each. Their number varies, as well as the extent of their territory, which is proportioned to their population. They possess at present one hundred and nineteen villages. In 1800 the number of these Cossacks exceeded two hundred and thirty thousand. All the males from the age of fifteen to fifty are soldiers; but they may serve by substitute, as they furnish in case of

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Pub.d by R. Ackermann London 1823

requisition no more than thirty-five thousand men, all lightly armed and well mounted. They are obliged to equip themselves at their own expense; but as soon as they take the field, they receive the same pay as the other light troops of the Russian army. Since 1770, the officers have been allowed their pay in time of peace. Their dress or uniform, as shewn in the annexed plate, resembles that both of the Poles and of the Tcherkesses: it consists of a long robe with a girdle, wide trowsers like those of the Turks, very high cap with a lamb's skin brim, and black buskins. They are armed with a sabre, a musket, pistols, and a long pike, which they fasten with a leathern thong to the

foot or arm, or to the pommel of the saddle. Their hair is cut short all round. The rich are distinguished by robes of silk or fine cloth laced, richly embroidered girdles, and arms and harness mounted with silver. The horses of the Don Cossacks are not handsome, but they are highly esteemed, because they are extremely active, spirited, and inured to fatigue. The Cossacks breed a great number of horses, for the sake of the traffic they carry on with those animals, which are excellent for light cavalry. Each Cossack regiment is composed of from five to seven hundred men, commanded by a colonel and several captains. "The Don Cossacks," says a Russian author, "are the best

light troops of Russia, as well for discovering the enemy, as for advanced posts, where they never suffer themselves to be surprised. They are indefatigable, and, supported by regular troops, they attack with courage and fury; if alone, they are not so bold. In general they have no cannon. They are terrible to an enemy when once thrown into disorder, pursuing him without intermission, and allowing him no rest either day or night."

According to their present constitution, the Cossacks cannot be called upon to serve abroad for a longer period than three years. They are then sent to form part of the cordon stationed along the Caucasus, or turned over to the

duty of escorts, relays, and posts. After thus serving twenty years, they are employed only in the maintenance of the police, and protecting the corn-vessels in their passage down the Don. When they have completed their twenty-fifth year of service, their names are erased from the register, and they cease to belong to the military force. Though this regulation has been confirmed by several ukases, yet the great number of old men to be seen in their *polks* affords reason to doubt whether it is strictly adhered to.

The Don Cossacks are in general well proportioned, and have pleasing countenances; they more or less resemble the Russians and the Tartars:

they are sober, careless, and lovers of independence. Their manners are nearly the same as those of the Russian peasants, but in their furniture, in their dress, and in the cooking of their food, they display more attention to cleanliness. They prefer the breeding of cattle and horses to agriculture; this is a great loss to the country they inhabit, which is naturally very fertile: their commerce is therefore confined to the sale of horses, wool, fish, and caviar. The Don Cossacks are extremely hospitable, and strive to deserve the confidence of travellers. An English gentleman occupied with his attendants the whole house of a general of the Cos-

sacks, and, at his departure, offered the owner a present. "It is not a custom with us," replied the Cossack, "to sell hospitality."

At the head both of the civil and military government of the Cossacks is the Voiskovoy Attaman, who is appointed by the emperor, and who has the rank of lieutenant-general, and frequently of general in chief. He presides over a chancery composed of the administrations of war, the finances, and civil affairs. His council, elected triennially by a general assembly of the Cossacks, consists of two counsellors, who are major-generals, and four colonels assessors. The Cossacks pay

no other taxes than a slight contribution to defray the expenses of their chancery.

The late Attaman or Hettman, Platoff, was among the most distinguished leaders of that army, which, in 1812, expelled the French invaders from the Russian territory, and assisted in the two following years to crush the ambition of Buonaparte. His visit to this country, in company with the Russian and Prussian sovereigns, in June 1814, will be recollected by every reader. He died some years since at Tcherkask.

Tcherkask, the capital of the Don Cossacks, was founded in 1570. This city, rising above the calcareous and muddy waters of the Don, is remark-

able for its houses built on piles, and for the canals which intersect it in all directions. It might be aptly termed the Cossack Venice. Its name, like that of the first capital of their brethren of the Borysthenes, proves their common origin, and their primitive mixture with the Tcherkesses, or Circassians. Here are displayed all their ingenuity, industry, and magnificence. In the principal church are deposited what they call their *regalia*, the presents of different sovereigns, standards embroidered with the imperial arms, and the truncheons of their hettmans, one of which, given by Peter the Great, though of common wood, without ornaments, but covered with knots, is so heavy,

that it would seem to have been made for the hand of Hercules. Here too are to be seen cuirasses of every kind, Asiatic lances, old manuscripts containing, it is said, relations of the exploits of the ancient Cossacks, and a map of their territory, drawn by the Empress Catherine II.; curiosities which they exhibit with pride, and some of which are memorials of their dependence.

Of all the public edifices of Tcherkask, four churches only are built of stone; the rest are of wood. It contains about fifteen thousand inhabitants, and three thousand houses, partly of bricks baked in the sun. In some of them are to be seen tapestry or paper

hangings, with articles of furniture, such as we should not find except in polished countries, and which are in general the produce of pillage in war.

At the time of the inundations of the river, all these houses seem to float on the surface of the water; not an inch of dry ground is discernible in the whole town. The inhabitants then have no communication except by boats, or narrow planks laid across the streets in the form of bridges. They seem to live, like an amphibious race, only in the air or in the water. Their singular capital is worthy of the attention of the enlightened traveller; but in spite of all the efforts yet made, the too crowded position of the houses, the irregu-

larity of the narrow streets, and the inundations in spring, render the place unhealthy, and its embellishment difficult.

Though there is at Tcherkask a kind of college, yet the Cossacks have no taste for the arts, sciences, or letters; and if there be any of them who engage in serious studies, they form exceptions to the general rule. Averse to sedentary occupations, they have not availed themselves of the advantages offered by the fertility of their territory, and its adaptation to every kind of culture. During the last thirty or forty years, they have bestowed some pains on the cultivation of the vine. Their white wine of Rasdorof, and that of Zimlœnsk,

resembling the red wine of Italy, fetch a high price even at Moscow. The common black grapes of the Don yield a brisk wine, far superior to that of Astracan and the Terek. The exposition of the vineyards, the quality of the soil, which is a calcareous marl, the speedy maturity of the fruit, and the secret mixture of a syrup, made of wild mulberries and honey, with the must, contribute to the improvement of these wines.

As to the other branches of agriculture, the Russian government seems desirous of discouraging them by the annual distribution of corn among the Don Cossacks: accordingly, fishing and the rearing of cattle are their chief oc-

cupations. In the country, they make themselves the rude furniture they require; but in the capital, strangers, mostly gipsies, carry on all the mechanical professions, and drain them annually of considerable sums; while the Cossacks are content to exchange their cattle, hides, honey, and wine, with the Russians, Turks, and Persians, for iron, clothes, and other commodities.

Though the Don Cossacks are extremely tenacious of their ancient reputation for bravery, still all who are able purchase exemption from military service; so that the whole burden falls upon vagabonds, or the poorest class, whom they oppress at pleasure. "Thus," says Pallas, "these people,

naturally well disposed, who furnished Russia with excellent light troops, are notwithstanding their free constitution, crushed by the aristocracy of their chiefs, and manifest more and more aversion for the service; while the wealthy and the great live in the most voluptuous indolence and debauchery."

The Cossack women are good housewives, cleanly and industrious. In the absence of their husbands, they take upon themselves all the labour of their domestic economy. In general, they know some trade, such as tanning leather, or dying cloth.

Their dress is singular and differs from all the costumes of Russia. Its magnificence consists in the ornaments

of a cap somewhat resembling the mitre of a Greek bishop; the hair of the married women is tucked under this cap, which is covered with pearls and gold, or adorned with flowers. The dress of a Cossack girl is elegant; a silk tunic with trowsers fastened by a girdle of solid silver, yellow boots and an Indian handkerchief round the head.

Clarke relates the following anecdote in proof of the riches possessed by these people. The mistress of the house in which he lodged at Tcherkask, who walked about the apartments without shoes or stockings, being asked for some needles to secure the insects collected by the traveller, opened a

box containing pearls to the value of ten thousand rubles, which she exhibited. Her cupboard at the same time was filled with plate and costly porcelain.

The common dress of the men in the same city is a blue jacket with a waistcoat and trowsers of white dimity. Remarkably clean both in dress and person, polished in their manners, instructed in their minds, hospitable, generous, disinterested in their hearts, humane and tender to the poor, good husbands, good fathers, good wives, good mothers, virtuous daughters, valiant and dutiful sons—such, says Clarke, are the natives of Tcherkaskoy. In conversation, the Cossack is a gentleman; for

he is well informed, free from prejudice, open, sincere and upright. Place him by the side of a Russian—what a contrast! The one is literally a two-legged pig, having all the brutality, but more knavery than that animal: the other, a rational accomplished and valuable member of society.

Whenever a quarrel among Cossacks occasions a fight, they have recourse, like the English, to their fist, and never employ knives, daggers or any sharp instrument. This practice is so established a characteristic of those people that it gave rise to a remarkable wager. Teplof and Gelagin, two of the privy-councillors of the empress Catherine, happened to be in her pre-

sence, when Gelagin related that a Cossack priest, then a monk, in the convent of St. Alexander Nevski had been apprehended for cutting the throat of a young woman who was pregnant by him and with whom he had quarrelled. Teplof immediately offered to wager with Gelagin that the monk was not a Cossack. The bet was made and won by the former, the monk proving to be a Russian. Being asked how he could possibly divine the probable success of the wager, he replied: "I knew that no Cossack would strike a woman; or, if he did, he would use his hand and not a knife."

THE URAL COSSACKS.

It was by means of the Don Cossacks that Russia conquered Siberia. One of their chiefs, named Yermak or Yarmolay, after having been repulsed by the troops of the Czar on the banks of the Wolga, retired with six or seven thousand men into Permia, crossed the Uralian mountains, and subdued the country situated between that chain and the river Irtisch. This conquest was more easily made than retained. Besides insurrections, Yermak had reason to be apprehensive of a war with the Czars of Moscow: he therefore conceived, that the wisest plan he could

pursue, would be to cede the conquered country to his enemies. From an outlawed robber, he became the friend of the Russian monarchs. The cession of Siberia took place in 1581. The Moscovites, in order to secure the possession of the country, sent thither a reinforcement of Don Cossacks, who accomplished more than was expected of them; for, proceeding to the east and north, they gradually explored and subdued the immense region which we have denominated Siberia, or Asiatic Russia. What distinguishes this conquest from others is, that instead of ravaging the country, according to the usual practice in Asia, the conquerors peopled it. They erected villages, and

cleared the land. From soldiers, as they were before, most of them became husbandmen and traders; others continued in the service, and guarded the towns and the frontiers. From them are descended the Cossacks at present residing in Siberia. They have retained the manners, dress, and arms of the Don Cossacks: their number amounts to about fifteen thousand men, and they render important services to the inhabitants and travellers, by their attention to preserve the public safety and tranquillity.

The Don Cossacks have also sent colonies to the Ural, in the government of Orenburg. It is well known that this river was formerly called Yaik,

and that its name was changed in 1775, after the rebellion of Pugatschef and a great number of these Cossacks, or Yaiks. Those who had taken no part in the insurrection, solicited the government to give them another name, that they might not be confounded with the rebels. It was on this occasion that they received the appellation of Ural Cossacks. They form ten regiments, of five hundred men. Such as are not in the service, are almost all fishermen or dealers in fish. They are settled on the right bank of the Ural, from the mouth of the Ilex, to the Caspian Sea. Besides their capital, Uralsk, the Cossacks of the Ural possess the town of Gouriez on the Cas-

pian Sea; and they guard the forts which have been erected against the Kirghises. On the left bank of the Ural, towards the *steppes* of the Kirghises, these Cossacks occupy only the small fortress of Iletsk on the Ilex, where there is a colony independent of, and separate from, the main body of the nation. They have piquets, stationed at certain intervals, for the purpose of watching the motions of the Kirghises, who frequently make incursions into these parts, carrying off men and cattle, and committing all kinds of excesses. The dress of the Ural Cossacks differs but little from the general costume of the Cossacks: they wear high caps lined with fur, and kaftans,

the skirts of which they inclose in their wide trowsers. The cap and dress are invariably of an amaranth red colour.

As the country which they occupy is bounded on almost every side by desert tracts, which separate these people from the Kirghises, the Baschkirs, and the Karakalpaks, it is difficult to assign with precision the limits of their territory. Storch estimates its extent at eighty geographical miles: it is comprised in the government of Orenburg.

When the Ural Cossacks were taken under the protection of Russia, at a period which is not fixed by any historic record, they retained a particular constitution, similar to that of their

brethren on the Don and Dnieper; as well as the privileges of distilling spirits, taking salt free from duty from the lakes in their neighbourhood, and the right of fishing, which they consider as their most important property. They had at that time a Voskovoi Attaman, elected by themselves, and their laws and customs closely resembled those of the Zaporogian Cossacks.

On great religious and political festivals, the people assembled, after divine service, in the public place, and there regaled themselves with brandy, dried fish, caviar, and bread, using the bark of trees for plates. At the collection of the imperial dues, a similar entertainment was given to them at the

Chancery. The attaman and the starschines, or elders, than drank the healths of the sovereign and his family, and prosperity to the Cossack nation; and these toasts were the signal for universal inebriety. With them, as among the Zaporogians, any creditor might seize his debtor, tie a cord round his left arm, drag him home, tie him up to a post, and maltreat him, till the contributions of the charitable, or of his friends, enabled him to discharge his debt. If, however, the creditor happened to bind the right arm of his debtor, he forfeited all claims, and was even liable to punishment, for having prevented his prisoner from making the sign of the cross. Weddings were ce-

lebrated with Tartar dances, feasting, and debauchery of every kind; but it was not uncommon for the husbands, soon after the ceremony, to sell their wives for a trifle in the public assemblies. This barbarous practice has ceased on the Ural.

The general face of the country between the Ural and the Wolga, from the town of Uralskaia to the Caspian Sea, exhibits nothing but lakes and sterile *steppes,* the reddish sand of which, strongly impregnated with salt, and mixed with shells and the remains of marine animals, attests its ancient submersion beneath the sea. On such a soil it is obvious that agriculture cannot be a lucrative profession; ac-

cordingly the inhabitants bring their corn from Samara, across the deserts, by a toilsome route of from five to eight hundred wersts. Some of their orchards, however, on the banks of the rivers, resemble woods abounding with delicious fruit. The rearing of cattle would be an inexhaustible resource to the Cossacks of the Ural, if they were not obliged to have them watched night and day by armed herdsmen on horseback, to protect them from the depredations of the Kirghises and Calmucks. It is not uncommon to see in the farm of a common Cossack two or three hundred horses, as many horned cattle, and a still greater number of sheep, a mixture of the European with the

large-tailed Tartar breed. Some of them are engaged in commerce and the more necessary trades; but upon the whole, they are more addicted to the habits of a half-roving people, the rearing of cattle, the keeping of bees, the hunting of foxes, wild boars, and beavers, and above all, fishing.

There is not a country in Russia, or in the whole world, where the fishery is subject to laws and regulations so strict and so scrupulously observed, as among the Cossacks of the Ural. This is not to be wondered at: the fishery is the essential occupation, the general business, the main source of the subsistence and real wealth of the population. No river perhaps in the uni-

verse contains greater quantities of fish than the Ural. It abounds in the beluga, white salmon, and several varieties of sturgeons. The latter ascend from the Caspian Sea to the town of Uralskaia, and would proceed still higher, if nets were not placed above the town to stop them; and so prodigious are the shoals that they frequently break the nets, and pass the boundary opposed to their avidity, so that it is sometimes necessary to fire cannon in order to disperse them.

Before the opening of the four annual fisheries, tickets are given to the Cossacks registered for military service. The attamans receive four, the starschines three, the other civil and

military officers two, and the private Cossacks one: but these tickets may be transferred or sold; so that those who are discharged, and not upon the register, who have not a right to fish, may purchase the right for a year. The first of these fisheries is the most important, the most productive, and the most curious, on account of the severity of the season when it takes place, and the manner in which it is conducted.

About the 3d or 4th of January, the registered Cossacks are assembled: inquiry is made if those who have been absent on business are returned, and where the most fish have been observed; for the sturgeons and belugas begin to

ascend the river so early as the middle of autumn. The experienced fishermen, who watch them at the time the ice begins to form, assert, that these fish sport and play about the spot which they fix upon for their winter abode, where they lie torpid on the sand. A day is then fixed for opening the fishery. The wished-for day is ushered in by the discharge of artillery. The Cossacks, provided with tickets, mounted in sledges, and furnished with iron hooks of all dimensions, set out before sunrise, and range themselves in a line as they reach the appointed rendezvous. An attaman, elected for the season, reviews them, and examines if they have their hooks, and their arms to

withstand the Kirghises, by whom they are frequently attacked: the *jeassouls* or aides-de-camp, recommend order, and the party proceed to the designated spot. The part of the river destined for the winter fishery is about four hundred wersts in length, following the winding course of the Ural. Every day a certain space is set apart for operations. Each Cossack has his place, which he chooses as he arrives, and which he may change with his neighbour if it suits them, or if one of them quits his situation; but none of them can begin to fish till the attaman has given the signal by a discharge of musketry. At this signal each makes a hole, the dimensions of which are

nearly defined in the ice at the spot which he has chosen. He thrusts the largest of his hooks down to the mud of the river, which is sometimes fifteen or sixteen fathoms deep. The fish, roused from its torpor by another hook which the fisherman holds in his left hand, strives to burrow deeper, and falls upon the first hook, which the Cossack instantly pulls up upon the ice. It sometimes happens that two neighbours catch the same fish, or that they have need of assistance to draw up the largest; in such cases they divide the booty. Some of them will catch ten sturgeons a day, several of which weigh as much as five *puds* (a *pud* is thirty-three pounds), and belugas of

above eight hundred pounds weight. Others are so unfortunate as not to catch any thing for several days; and perhaps do not take altogether sufficient to defray the expenses which their preparations for the fishery have occasioned, and which they often make upon credit. They never fail to ascribe this ill luck to some spell that is set upon them, and if by accident a frog should be brought up by their hook, they immediately desist from fishing, convinced that some fatality would attend them.

If the spring fishery is less lucrative, it affords much more pleasure. It begins at the port of Antonowskoi, and is continued at nine distinct intervals

as far as Gourief, at the place where the river discharges itself by three channels into the Caspian Sea. Every day the part of the river allotted for fishing appears covered with a forest of lances adorned with streamers, and small barks made of the trunks of white or black poplars, caulked with asphaltos. Thousands of Cossacks throw out their long nets, which sometimes they can scarcely draw up for the quantity of fish. Their noisy shouts, the singular bustle excited on all sides by fear or hope, spite or joy, all the apparatus of war, labour, and festivity, compose one of the most interesting scenes that an assemblage of men can offer to the curiosity of an observer.

The two other fisheries, in October and December, are attended with less solemnity. One of them is destined for the supply of the Cossacks; the other for the tables of the imperial court. Deputations are sent to St. Petersburg with the finest sturgeons taken, and they commonly return with a present of eight hundred or a thousand rubles, which are apportioned by the chancery of Uralskaia.

As soon as the fishing season is past, the Cossacks fall to work to salt the fish, prepare caviar, and make isinglass, which dealers come from all parts of Russia to buy up; and the produce is so considerable, that these people might live comfortably upon it, if they

knew how to avail themselves of the bounty of nature and the liberality of the government.

It has been stated above, that the Cossacks of the Ural are descended from a colony of Don Cossacks. Another body of the latter, after they had accompanied Peter the Great in his campaigns in Persia, settled on the Caspian Sea, and afterwards on the banks of the Lower Terek. They are distinguished by the name of *Kosaku Terekskie,* or Cossacks of the Terek. Those who inhabit the left bank of that river are called Seymen Cossacks.

From the Don Cossacks also are descended those of the Wolga, who owe their origin to a military detachment,

which, leaving the Don in order to defend the banks of the Wolga against the Tartars and other nations, and finding that service too harassing, resolved to fix its abode on the Wolga, and to return no more to the Don Cossacks. The towns of Samara, Saratof, and others, were thus peopled with Cossacks, who had become traders, labourers, or artisans; they had their particular government, and formed two regiments. This colony has thriven to such a degree, that it has already in its turn detached other colonies to the villages situated between Mosdok and Kislar. The Cossacks of the Wolga have on foot one thousand men, whose

number might be considerably increased. Those who reside between Tzaritzin and Astracan are distinguished by the appellation of Cossacks of Astracan.

THE GREBENSKI COSSACKS.

The Grebenski Cossacks were also originally from the Don. Their ancestors formed part of Yermak's army, which conquered Siberia, as before related; but while the pursuit of the Moscovite troops obliged them to retire to that country, four hundred of their number parted from them, crossed the Caspian Sea, made themselves masters of an old fort, and being attacked

by the Russians, retreated into the Caucasus, where they probably assumed the name of *Grebenski*, from *greben*, which, in the Russian language, signifies the ridge of a mountain. Others relate, that in one of the campaigns of the Czar Ivan I. against the Tartars of the Caucasus, a body of Terek Cossacks, forming the advanced guard of his army, scaled a mountain, compared for the ruggedness of its top to a comb, or *greben*, and that this exploit procured them the name of *Grebenski*. At present they occupy five villages on the Terek, and furnish from twelve to fifteen hundred men, who serve to repress any seditious movements among the people of the Caucasus. They have

a government of their own, and carry on a considerable traffic in wine.

The Grebenski Cossacks have retained no part of their ancient dress, but the trowsers and boots; in other respects, they have adopted in a great measure the Asiatic costume. The under-garment, made of some light stuff, and fastened round the body by a girdle, comes no lower than the knee, the upper is commonly of woollen cloth, lined, or at least bordered, with fur, and descends to the ancle. The head is covered with a small cap in the form of a melon, ornamented with lace and a border of fur. They suffer the beard to grow. The women wear an under-robe with long wide sleeves, and

an upper with shorter sleeves, and a double row of gold buttons in front. They also wear short aprons, and cover their head with a large handkerchief, two of the corners of which are tied round the neck, while the other two hang loose behind. They are very attentive to cleanliness in their houses.

COSSACKS OF THE BLACK SEA.

The Tchernomorski Cossacks or Cossacks of the Black Sea, are now settled in the island of Taman: they also possess the country situated between the river Cuban and the mouth of the river Laba. They enjoy the same rights and privileges as the Don Cossacks. They

have already brought into cultivation part of the fine tract which they occupy; but they prefer fishery to agriculture. Their costume is nearly the same as that of the Don Cossacks. They wear their hair very short, and frequently shave the head, leaving only a lock of hair which hangs on the left side of the head, and is put back behind the ear. In military requisitions they furnish fourteen or fifteen thousand men.

THE ZAPOROGIAN COSSACKS.

The Cossacks of the Ukraine, or Malorussians, form the second branch of this nation. They are incontestibly of Russian extraction, for they have

nearly the same idiom, and follow the Russian Greek ritual. Their origin dates back from the middle of the fourteenth century. At this period the invasion of Red Russia by the Poles and Lithuanians obliged many of the inhabitants of that country to emigrate, in order to escape the yoke of their enemies. Most of them settled in the tract contiguous to the Dnieper; but there they did not enjoy the tranquillity which they probably desired. The proximity of the enemies, out of whose reach they wished to be, and of Tartar tribes, kept them in a continual warfare, and infused into them a completely military spirit. The subsequent troubles in Russia increased the

number of these emigrants, who finally occupied the whole country between the Dnieper, the Dniester, and the Bug. They built towns and villages; which, however, they inhabited only in winter: as soon as the cold ceased, they again took the field, and made war upon the Turks and Tartars. The Poles and the Lithuanians soon felt the benefit of these wars, which kept the Tartar hordes aloof from their territories. The kings of Poland, in order to secure such useful allies, granted to the Russians of the Dnieper the district situated above the cataracts of that river; and from this position the Russian emigrants assumed the name of Zaporogian Cossacks, from *za*, beyond,

and *porogi*, a cataract. From King Stephen Bathori they received a military constitution. That prince formed out of them six regiments of one thousand men each, appointed a chief or hettman, and a council of elders, gave them the whole tract lying between the town of Kiew and that of Trekhtimirof, which he assigned for the residence of the hettman, and which became the capital of the Cossacks. The hettman obtained a guard of honour, a royal banner, the rank of general, and other distinctions; but Bathori's successors had the imprudence to deprive the Cossacks of a portion of these privileges, which produced some commotion among this warlike nation. At length,

when the Poles attempted to force them to abjure the Greek ritual, and enter the pale of the Romish church, they revolted, and were for a long period at open war with Poland. Their forces amounted to sixty thousand men, though part of their nation had separated from them, and formed a distinct state, the capital of which was Setcha, a wooden fortress on an island in the Dnieper. Into this place men only were admitted, and such as were married were not allowed to reside in the fortress. It was the Cossacks of Setcha who retained the name of Zaporogian; their number amounted to fifty thousand men: most of the others quitted the west bank of the Dnieper,

settled on the east bank, and became Russian subjects.

The town of Batourine was chosen for the residence of the hettman; and Kiew, Tchernigow, and other towns, became the head-quarters of the different corps. Henceforward they were denominated Cossacks of the Ukraine. Part of them proceeded eastward, to the vicinity of the town of Belgorod, and this colony was distinguished by the appellation of Slobodian Cossacks.

Russia has not always had reason to be satisfied with the Cossacks of the Ukraine; they have several times revolted. In 1708, their hettman, Mazeppa, sided with Sweden against Peter the Great, and brought Charles XII.

into the interior of Little Russia. They were severely punished for this defection: Peter ordered the Russian troops to occupy the towns of the Ukraine, and the Cossacks to be employed in the public works. The dignity of hettman has several times been suppressed and restored. It was finally abolished by Catherine II. in 1764, when she established in the Ukraine a council of administration, the president of which has the title of governor-general. The same empress, in a ukase issued in 1775, ordered that the Zaporogian Cossacks who had joined the Turks against her, should be dispersed, and their name suppressed. Setcha was destroyed; but the Rus-

sians did not find in that fortress the wealth which was supposed to be amassed there. They wiped away the disgrace of their treachery in the war of 1787, when they fought with great bravery against the Turks, under the command of Prince Potemkin.

CHAP. XVI.

THE POLES, GREEKS, MOLDAVIANS, AND WALLACHIANS.

Eight of the fifty-one governments into which the Russian empire is divided, constituting Lithuania and Black and White Russia, formerly belonged to the independent kingdom of Poland. If to these we add the eight waywodships given to the emperor Alexander at the last general peace, by the title of the kingdom of Poland, we shall find that the share of that country secured by Russia comprehends about one hundred thousand square miles

and eleven millions and a half of inhabitants.

The peasantry of these provinces are described as not being many degrees above the brute creation. A Polish peasant is short in stature and appears as if stunted in his growth. He has small gray eyes, a short nose, in general somewhat turned up, hair commonly approaching to yellow, though it sometimes inclines to a darkish colour. His complexion also is of a yellow hue, as if deeply sun-burnt, which, in the summer, it really is; his general aspect dull and dejected, his gait heavy and devoid of life.

The peasant women are usually very short and squat, with faces also short

and rather flat. From their extreme dirtiness and general unsightliness, nothing in the form of woman can be conceived more unlovely. The young peasant girls, even when clean and neat, rarely exhibit the slightest approach to beauty.

The dress of a peasant in summer consists of merely a coarse dowlas shirt and a pair of loose drawers, without shoes or stockings, with a little round cap partly of fur. In winter he wears a sort of mantle, which is a coarse woollen garment, of a dark reddish colour, and lined with sheep-skin, and his feet are protected by heavy buskins.

The women wear on the head a

wrapper of white linen, the end of which sometimes hangs down on one side. On Sundays their dress is tawdry beyond description, consisting of a great variety of different colours, as in patchwork, among which, however, red predominates. When thus accoutred, they look as if made up for scarecrows. In summer, the women, generally speaking, have nothing but a shift and a single petticoat, scarcely extending below their knees, and they are commonly without shoes or stockings.

The Polish peasants, like those of Russia, are slaves to the lord of the soil; they are not privileged to quit the estate and are transferred with it from master to master. When a young

peasant marries, his lord assigns him a certain quantity of land, sufficient for the maintenance of himself and his family in the wretched manner in which they are accustomed to live. Should the family become numerous, a small addition is made to the original grant. The young couple obtain also a few cattle, such as a cow or two, with steers to plough the land. These are fed on the stubble or in the open places of the woods as the season admits. The master likewise provides them with a cottage, implements of husbandry, and in short with all their little moveable property. In consideration of these grants, the peasant is obliged to make a return to the landholder of

half his labour: that is to say, he works three days in the week for his lord and three for himself. If any of his cattle die, they are replaced by his master—a circumstance which renders him negligent of his little herd; the death or loss of some of them being a frequent occurrence.

When a farmer rents a farm, the villages situated on it with their inhabitants are considered as included in the contract; and a farmer derives a right to the same proportion of the labour of the peasants for the cultivation of that farm, as by the condition of their tenure they are bound to yield to the lord.

Some few of the boors are found

about every large mansion. They are employed by the domestics in the most dirty menial offices. For these no beds are ever provided; so that in summer they sleep at night like dogs in any hole or corner they can find, always without undressing: but the cold in winter drives them into the hall, where they commonly crouch close to the stoves which are there placed. Here too, several of the domestics spread their pallets, and take up their abode for the night. Frequently, says Burnett, as I have retired to my room after supper, I have stumbled over a boor sleeping at the foot of the stairs—a curious and melancholy spectacle, to see these poor creatures, in all their unmi-

tigated wretchedness lodging in the halls of palaces.

The estates of some of the Polish nobility are very extensive. The united possessions of Prince Czartoriski and his son-in-law, the late Count Zamoyski, equal in extent one-half of the island of Great Britain.

The Polish nobility are more commonly about the middle size than above that standard. They are rarely corpulent. Their complexions are fair, often colourless, and generally with far less colour than the English; and their eyes and hair usually light, though there are many exceptions. They cannot be said to possess any strongly-marked peculiarity of feature; but the

expression of the countenance is amiable, friendly and interesting, the natural result of their general character.

The complexions of the Polish ladies are fair and clear, but the use of rouge is almost universal excepting among young girls. The quantity applied is in some sort of proportion to the rank of the lady and increases with her age: for a woman advanced in years is rouged to the eyes. Their manners are condescending, kind and affable. In conversation, they are frank and unreserved; yet unlike Frenchwomen who, by their sparkling vivacity rather storm than invite attention, they win regard by unobtrusive allurements, by attractions more secret, not less powerful

POLE in his Dress of Ceremony.

Pub.d by R. Ackermann London 1823

The national dress of a Polish gentleman (see the engraving) consists of a vest or waistcoat with sleeves most commonly of pink, yellow, or blue silk, though the colour may vary with the taste of the wearer. Over this is worn a loose tunic of cloth, or silk, according to circumstances, which reaches a little below the knees, and is confined about the waist by a sash of silk, which may also vary in colour. The sleeves are full and slashed towards the shoulder, both behind and before, and the open places are lined with silk of the same colour with the vest. The breeches, or rather the trowsers, are on ordinary occasions, of cloth; at other times of silk, like-

wise of the same colour; and their extremities on the leg are generally met and covered by the tops of yellow Turkey leather buskins. The tunic is open at the bosom to display the silk vest beneath, and edged throughout with fur, sometimes with ermine. The shirt collar is open or confined only by a single button; now, however, a cravat is usually added. Abroad is worn a square cap of some gay-coloured leather, ornamented with fur. The head is shaved with the exception of a circular patch of short hair about three or four inches in diameter on the crown. Whiskers also, and a sabre as a mark of nobility, are essential to complete the costume, though the

latter is discontinued. When on horseback, the Polish noble has a sumptuous mantle thrown over his shoulders.

This dress is grand and picturesque, but more showy than useful, for which reason it is now very generally laid aside, and the English fashion adopted in its stead. There is rarely, however, any considerable party without the presence of several persons in the ancient national costume. These instances are almost always found among elderly men, and those too not of the first consequence. The old farmers retain the ancient custom: but it has been relinquished by the younger.

The annexed engraving represents the ordinary dress of a Pole of the middling class, which consists of a plain tunic confined at the waist with a sash and reaching below the knees, and large heavy high boots. A kind of close cap turned up with fur ornaments the head.

In winter the Poles formerly wore sables, the skins of tigers, leopards, and other animals, and also velvets lined with wool and edged with fur. This practice is not wholly discontinued; but their ordinary clothes are now more commonly lined with wool or rather with prepared sheep-skin; so that a Polish gentleman may walk

POLE in his usual Dress.

Pub^d. by R. Ackermann, London, 18[illegible]

or ride out, apparently only in a sort of shooting jacket and boots, though the first may be lined with sheep-skin, and the last perhaps with wolf-skin, with the hair turned towards the leg. The only apparent deviation from the dress of an Englishman would consist in the furred or velvet cap, lined also with sheep-skin. If a person goes out during the severity of the frost without one of these caps, he is liable to a head-ache so violent as scarcely to be borne.

The chief peculiarity in the dress of the ladies is in winter a large silk pelisse lined, or rather padded with wool, and often edged with fur, worn only when they go into the open air. In general their dress differs little or no-

thing from that of females of the same condition in France and England.

The principal social amusement of the Poles is dancing. Among the dances peculiar to the country, there is one singularly wild, called the *Cracoviac.* It is performed by a great number of couples, who skip round the room to music gay and airy, making a step in which one heel is kicked against the other with a hop. They all arrive in a body at a particular part of the room, where the whole company, men and women, give a sudden, loud, shrill and frightful scream; then in an instant turn about, begin skipping as before, and clapping their hands to the movements of the tune. The first time I saw this dance,

says Burnett, I was quite thunderstruck with the violence of the scream, so perfectly unexpected in a large and brilliant assembly.

The same writer relates, that the gentlemen sometimes convert the operation of scrubbing the floors into an amusement. The floors are uniformly without carpets and inlaid with oak, which is kept rubbed of a glossy brightness, in a very curious manner. Several domestics, sometimes half a dozen at a time, raise themselves on the broad backs of brushes made for the purpose, and thus dance, as it were, about the room, moving their feet alternately backward and forward with a sort of brisk sliding hop, without ever moving

them from the brushes. This operation, depending on a sort of knack, is so difficult of execution, that the awkward and grotesque figures exhibited by some of the amateur performers are a source of great merriment to the spectators.

The passion for company, which is universal among the Poles, is a source of great corruption of manners—a corruption too which is promoted by the sentiments almost universally prevailing on the subject. Chastity even in married women is considered as ridiculous, and an unlimited latitude is admitted on both sides. In such a state of things, as may easily be supposed, jealousy is of rare occurrence. That

this general corruption of manners has had considerable influence in producing the political degradation of Poland cannot be doubted.

In some of the southern provinces of the empire, but more particularly in the governments of Nikolajewsk and Ekaterinoslaw, we find colonies of Bulgarians, Albanians, Moldavians and Wallachians. It was about the year 1753 that they began to form settlements in these parts, and in 1764 their number had so far increased as to admit of a military force being raised from among them.

The Moldavians and Wallachians settled in Russia are not merely wretched peasants who, wishing to escape the tyranny of their lords, have changed

their country without bettering their condition. Boyars of Moldavia and nobles of Wallachia also are to be met with in different parts of Russia, especially in the two capitals. Having incurred the suspicion of the Turkish pachas, they have sought refuge among their ambitious neighbours, who have long coveted the possession of those rich provinces.

In 1810 and 1811, Moldavia and Wallachia were almost entirely conquered by the Russians, who, however, on the conclusion of peace evacuated these countries, and the Porte sent fresh Hospodars to Jassy and Bucharest. The adherents of Russia were of course obliged to expatriate themselves, for

fear of the resentment of the Turks. The recent insurrection in these provinces against the Ottoman power, and the assemblage of a Russian army on their frontiers, have tended to revive the hopes of such of their inhabitants as desire to shake off the Turkish yoke; but it seems more than probable that the attempt will terminate in the same disappointment as the preceding.

The frontispiece to this volume represents a Moldavian prince and princess, drawn from life at Petersburg, and exhibits a faithful delineation of their rich costume.

PART II.

FINNISH NATIONS.

CHAP. I.

OF THE TCHUDES, OR FINNISH NATIONS IN GENERAL.

The Finnish race was formerly one of the most considerable on the face of the globe, extending from Danish Lapland and the western frontiers of Norway, along the Frozen Ocean to the Ural, and southward as far as the Dwina and Yaik. Nestor and the other Russian historians distinguish it by the name of *Tchudes*, and this is in fact a

more appropriate appellation for the whole of that great family of which the Fins form but a part. In Ingria there are to be found Fins, who still call themselves Tchudes, and have a peculiar language and costume. Their name, given to them by the Scandinavians, has a reference to the country which they occupy, the word *finne* or *fenne* (the same as our English *fen)* signifying marsh.

Inhabiting the most dreary, rugged, and barren portion of Europe, the Fins had in ancient times but little intercourse with other nations, who felt no desire to make themselves acquainted with countries so poor and so remote. The history of these people is therefore

extremely obscure: they were too ignorant to have historians, and all that they knew of their origin was confined to a few vague traditions. Divided into numerous tribes, they had probably but little connection with each other. Some of these tribes were reduced by the Tartars; others were obliged to submit to the Russian dominion, when the Czars extended their conquests northward, and it is only since that period that they have been known to the rest of the world.

It must not however be imagined that the ancients had no knowledge of the Fins: the conquests of Cæsar in Gaul, and those of the emperors in Germany, opened the north of Europe to the Ro-

mans. Tacitus, in his account of the inhabitants of Germany, has given us some particulars of the miserable state of the Fins. On comparing this part of his admirable picture with the details which occupy the following pages, the reader will perceive that the Fins have not in the last eighteen centuries made any great progress in civilization.

"The Fins," says the Roman historian, "are exceedingly savage and disgustingly wretched. They have neither arms, horses, nor houses; subsisting on grass, clothing themselves in skins, and lying upon the ground. Their only hope is in hunting, and their arrows are pointed with bone, for want of iron. They are accompanied in the chase by

the women, who demand their share of the spoil. Their children have no other shelter from the inclemency of the air and the attacks of wild beasts than cabins composed of the branches of trees: this is the only receptacle for both young and old. They prefer this kind of life to cultivating the earth, building houses, and harassing themselves and others with the vicissitudes of hope and fear. Having nothing to dread either from men or gods, they have arrived at the point which it is most difficult to attain—they have nothing even to wish for."

Some writers circumscribe the Finnish race within a much narrower compass than we shall allow it. They ad-

mit into it only the Finlanders, Laplanders, Esthonians and Livonians: but their opinion has yet found but few partisans. The Tcheremisses, Tchuwasches, Mordwines, Wotyakes, Wogules, Ostiaks, and some smaller kindred tribes, are undoubtedly of Finnish origin.

CHAP. II.

THE FINLANDERS.

Finland, the whole of which is now subject to the Russian sceptre, contains nearly a million and a half of inhabitants, who call themselves *Suome,* that is, men. The Finlanders are short in stature, have hard features, and in general a thin beard: their complexion and hair are light, and they take very little pains with the latter. Their dress represented in the plate opposite to page 210, consists of a loose coat of coarse cloth which reaches to the knees. Some of them who pride themselves on their finery, have a kind

FINLAND WOMAN.

Pub^d by R. Ackermann London 1823

of embroidery on the upper part of their outer garments.

Round the waist over the coat, is a leather girdle to which are fastened a knife in its sheath, a pipe and a tinder-box. The head is covered with a low-crowned hat: the hair hangs loose over the shoulders and the beard is suffered to grow. The legs are enveloped in rags, and the shoes, if not of leather are made of bark.

The women, as represented in the annexed engraving, wear trowsers, a short wide jacket without sleeves, and a corset with wide short sleeves, coarsely embroidered. The skirt of the petticoat is adorned with similar embroidery. They wear also girdles of leather or

cloth, decorated with fringe and cover the head with a piece of linen, which falls over the shoulders and down the back passing under the girdle. They have necklaces of glass beads, and in their ears they wear large rings, through which they put ribbons six inches long, which are left to float over the shoulders.

The dress of the women of the island of Warsala as described by Porter, consists of a woollen bed-gown of gay colours in stripes; their stockings are commonly either blue or red, and they wear shoes resembling slippers. But the part of their toilet that soonest strikes the eye of a stranger is the head-dress, which is by no means devoid of taste. The hair is drawn up to the top

FINLAND GIRL.

Pub.d by R. Ackermann London 18[illegible].

of the head and there rolled into a sort of knot: being smoothed at the sides, and well plastered with beer, it not only receives a polish from the liquid but is kept steady in its shape. Round this mass of hair on the crown is fixed a kind of diadem, composed of beads and bugles of various colours; the whole having the air of a Greek head-dress, and which, on a feminine and beautiful woman, would look remarkably graceful and becoming. This head-dress is generally adopted by the unmarried females of Finland, as shewn in the annexed engraving.

The women of Finland, from their masculine employments, are not of the loveliest mould. Active as men, they

are not less robust, and they soon lose the tender complexion of their own sex in the rough exterior of the other. Many of them work like horses, and in winter they may be seen for hours up to the middle in snow-water, tugging at boats or sledges, without either present fatigue or future inconvenience.

In Finland there are very few towns, and it is remarked that in the language of the country there are no words for town, market or street. The peasants are therefore frequently obliged to travel a hundred miles to the nearest place. The houses are of wood; those of the peasantry in general containing but one room, in which there is a large stove: but others have one room for

summer, another for winter, and a third for the oven. The barn, stables and bath are in the court-yard; the use of vapour-baths being as common among the Finlanders, as among the Russian peasants.

These people are compelled by their insulated situation to manufacture themselves many things which they could not otherwise procure without enormous expense. They make the cloth for their garments, the wooden utensils which they want for house-keeping, linen, leather, bread, beer and snuff; buying nothing but salt and some trifling articles with which they could dispense in case of need.

In the southern parts of Finland,

some corn, chiefly barley and rye, is grown. Here too the inhabitants have horses and horned cattle, which are of small size but hardy. In the north they have herds of reindeer like the Laplanders.

Hunting and fishing, however, are the surest resources of these people. On the coasts they go in quest of seals and other species of *phocæ,* not merely for the sake of the oil they yield, but also for the flesh. The bear they will attack singly in the manner represented in the opposite plate, with a long pike, the point of which is shaped like a halbert. The cross-piece near the handle is destined to prevent the weapon from penetrating too far; for the pike,

Finlander attacking a Bear.

Pub'd by R. Ackermann London 18...

thrust with violence into the body of the animal might otherwise pass quite through it, and the imprudent hunter would thus be exposed to great danger from the talons of his enraged antagonist. He also takes the precaution to protect his head from the claws of the animal by an iron cap.

All the pagan nations of the north and north-east regard the bear with great veneration, and believe that the soul of that animal will continue to exist, like the human soul, after death. The ancient Fins had particular songs which they sung on killing a bear. To afford some idea of these compositions we subjoin a literal prose version of

one of them, according to the division of the original :—

O thou dear, vanquished and grievously
wounded inhabitant of the forest,
Bring health to our huts and spoil which
thou lovest a hundred-fold,
And provide, when thou comest to us, for
our necessities.
I must approach the gods who have this
day given me so rich a prize.
When the light of day declines behind the
hills, and I return to my home,
Then shall Joy revel in my hut three nights
in flowers.
Henceforth will I climb the hills with
cheerfulness and delight,
And merrily will I come back and the Evil-
one shall keep far from me.
Joyfully this day commenced and with joy
it terminates.

I will henceforward reverence thee and
expect booty from thee,
That I may not forget my excellent
Bear-song.

The Finlander is in general brave, hospitable and sincere, but he is charged with an obstinate attachment to old prejudices, an invincible apathy to every thing that is new, extreme tardiness, drunkenness and nastiness. Hitherto these people have profited but little by the solicitude of their sovereigns for their prosperity and instruction.

The Lutheran is the predominant religion in Finland, but traces of the ancient paganism are still observable, and the national songs make frequent allusion to the manners of the idolatrous Fins.

The Finnish language is said to be one of the most harmonious in Europe. It is destitute of the consonants, *b*, *d*, *f* and *g*, and the words always terminate with vowels. Two consonants rarely come together. In poetry all the words of a verse often begin with the same letter. The Fins are very fond of songs, some of them will compose extemporary songs replete with spirit and feeling, and accompany themselves on the *kandela*, a national instrument, resembling a harp.

CHAP. III.

THE INGRIANS.

It is but little more than a century since Ingria, an extensive sandy region, situated not far from St. Petersburg, and now consituting part of its government, was subject to the Swedish sceptre. The Ingrians, or rather the Ischorzes, as they are named from the river Ischora, the banks of which they occupy, retained important privileges, of which they were deprived in 1721, when their country was incorporated with Russia, and organized agreeably to the general laws of the empire.

The Ischorzes are not exclusively resident in Ingria properly so called: they are to be found also in the governments of Pleskow, Novogorod, and Twer. Cultivating an ungrateful soil and obtaining the first necessaries of life by dint of hard labour alone, they are almost utter strangers to artificial wants. They dwell in wretched huts of wood, containing one miserable lodging-room, from which light seems to be excluded, lest the external intense cold should be admitted along with it, another room serving for a granary, and a third for a bath. In the former all the members of the family are huddled together. Owing to the filth and continual smoke, there are

few of them but have sore eyes, a sallow complexion and a sickly look. Such is their want of forecast that, to procure the means of a momentary debauch, they will sell their cattle and even the seed on which depends their hope of a crop in the ensuing year.

The men dress just like the peasants of Finland; but the costume of the women denotes more attention to dress than we should have expected, considering their poverty and the tyranny exercised over their sex by the other. Their chemises reach to the knees, and the bosom, the wide sleeves and close bodies are so curiously wrought in various colours and so profusely embroidered

with beads, that it takes them several weeks to make one. Instead of petticoats they wear two aprons without folds, of woollen cloth, stuff, or embroidered linen, one on each side, which fold over one another behind, but do not meet before, for which reason they have over them another short apron, completely covered with beads, and the pretty little shells called cowries. Numerous necklaces of beads encircle the neck and fall over the bosom; and small strings of beads and other trinkets are suspended from the ears. Unmarried females have the hair uncovered and plaited into several tresses; but the matrons, like the women of Finland,

FEMALE PEASANT of INGRIA.

wear a piece of linen six yards long which is formed in the middle into a cap, while the ends hang down the back, and are so held by the girdle as to bag on the shoulders. When they go abroad they put on a sort of bonnet, and over the chemise a kind of caftan of coarse cloth which is buttoned at the breast, as shewn in the engraving.

The Ingrians, prior to their subjection to Russia, professed the Lutheran religion, but as they had not adopted it from conviction, they were easily induced to embrace the Greek faith.

They abound in crude, pagan superstitions which they have interwoven with the christian ceremonies. The images of the saints frequently supply

the place of heathen idols: they are carried into groves and there worshipped. Brides who have been purchased are married in the church, and all the way thither two women veiled sing unintelligible songs. Females after their marriage are treated with brutal cruelty, and mothers are often beaten instead of their sons. After the dead have been interred with christian rites, they go at night and dig away the earth from the grave, for the purpose of introducing food, and this is frequently repeated. They make their graves so shallow, that the dogs scratch up the victuals, and then they assert that the deceased has consumed them. They imagine that the dead continue to live

in the lower world as they did in the upper, and that they merely dwell in the grave: for this reason they bury their money, that they may spend it after their death, talk to corpses in the ground and are afraid of them. Thus for instance, a woman in an Ischorzian village not far from Petersburg, who, a fortnight after her husband's death had married another, apprehensive lest she should be haunted by the deceased, repaired to his grave, on which she lay blubbering, and was heard to address him with a flood of tears in this unceremonious language: "Now thou art dead! ah! ah! ah! ah! thou wilt not be angry with me for having married a younger fellow! ah! ah! ah! ah! I

will take good care of thy white-headed boy! ah! ah! ah! ah!"

Among other sacred places there is on the road to Riga, about ten wersts from Petersburg, a very large lime-tree, the boughs of which are so entwined with those of the neighbouring trees as to form a natural arbour, where Peter the Great several times rested on account of the pleasantness of the place. Here the Ischorzi assemble on the night of St. John's day, which they pass in singing and howling by a large fire, and conclude with burning a white cock amidst numberless grimaces.

Among the Fins of Ingria there is a tribe deserving particular mention, re-

sident in the parish of Kaitila on the Gulf of Finland. These people, who call themselves Waitiabaiset, seem to be the remnant of a considerable nation, and equal the rest of their countrymen in ignorance and superstition. The men dress like the Finlanders, but the women wear a gown of coarse cloth and a blue apron garnished with bells, pieces of money, and other trinkets, and on each side hangs a piece of red cloth, decorated in a similar manner. They wear enormous rings in their ears: their legs are covered with white, and their feet with red cloth. When a female marries, her hair is cut off, and on her head is put a very lofty cap of white cloth. Her betrothal, it is said,

must take place without the knowledge of her parents, and she cannot marry unless a violent quarrel between her mother and the mother of the bridegroom precedes the ceremony.

Though professing the Greek religion, the Fins of this tribe have a superstitious veneration for a spring, which they call Elias's spring, and for various trees. On St. Elias's day a fair is held near this spring. They bury their dead in a forest, accompanying the funeral with plaintive airs, and conclude with a carousal.

CHAP. IV.

THE TCHUWASCHES.

Different opinions are entertained respecting the origin of these people, who dwell on the two banks of the Wolga, in the governments of Casan and Orenburg, especially in the province of Ufa. Some assert that they are Bulgarians who have removed hither from the banks of the Kama; others consider them as Fins; while others again attribute to them a Tartar origin. The Russians in the province of Ufa call them Tartar mountaineers, and it is certain that the present language of

the Tchuwasches has a great resemblance to the Tartar; but this is not their national idiom, for it is equally certain that they once spoke another which has been disused because they cannot write. This observation equally applies to many of their customs.

The Tchuwasches formerly led a roving life; at present they live in hamlets of from ten to fifty houses, and cultivate the ground. They are dirty, indolent, and ignorant. The women are rather the slaves than the partners of their husbands, by whom they are purchased. The price of a wife varies according to the portion which the circumstances of her father enable him to give. A poor wife may be bought at the rate of from

five to ten rubles; but a rich bride costs so much as eighty. When the person appointed to negociate the match has agreed about the price, the bridegroom carries the money to his future father-in-law, together with a present of linen or woollen cloth, and fixes the day for the wedding. The latter then makes an offering of honey and bread to the sun and to the other deities.

On the wedding day, the bride at first hides herself in a corner of the apartment; when the guests are assembled, she comes forth, preceded by her young female friends, who carry beer, honey, and bread, and walk thrice round the room. The bridegroom

pulls off her veil, gives her a kiss and exchanges rings. She then retires, and her companions place on her head a cap called *ghouspou,* adorned with beads and pieces of money. The first night she is obliged to pull off her husband's boots in token of submission. The festivities last two days: on the second, all the guests who have been invited to partake of them leave a few *copecks* in the last bowl.

Like other nations of Siberia, the Tchuwasches burn candles on the tombs of the dead, on which they also lay cakes and the old clothes of the deceased.

The Tchuwasches dress nearly like the Tcheremisses to whom upon the

TSCHUWASH WOMEN.

Pub^d. by R. Ackermann. London.

whole, they bear a great resemblance. The men, however, partly adopt the costume of the Russian peasants. The women, as represented in the opposite plate, wear in summer an upper chemise fastened round the waist by a girdle adorned with fringe, and a short mantle. The cap is one of the principal articles of their toilet: it is usually covered with ornaments. When a husband tears in pieces his wife's cap, the act implies an irrevocable determination to divorce her. The women plait their hair in tresses, but instead of making a show of these they cover them with their garments. Sometimes they wear a strip of skin of a hand's breadth, decorated with shells, beads, and pieces of mo-

ney, transversely from the left to the right side, nearly in the manner of the ribbon of an order.

During the last century many of the Tchuwasches embraced Christianity and were baptized, but even these still retain many superstitious practices. Great numbers of them are yet idolaters. Thor is the Supreme Being: he has a wife and children. They have subordinate divinities, evil genii and *obitos*, or satyrs. The Tchuwasches have no idols, but they have places set apart for sacrifices, and several festivals, among the rest, one in honour of the dead, which is held on Maundy-Thursday, when each of them carries offerings to the graves of his family.

They have magicians, who likewise tell fortunes.

These people begin the year in November, rest on Friday, and call Wednesday, the day of blood. They bathe after funerals and before sacrifices. They abhor pork and pray much.

The Tchuwasches are strangers to deceit: their *yes* or *no* is as sacred as an oath. Hunting is one of their favourite occupations. They live wretchedly and their complexion in general is extremely pale.

CHAP. V.

THE TCHEREMISSES.

The Tcheremisses are settled on the banks of the Wolga, near the mouth of the Kama, in the governments of Casan Wiatka, Orenburg and Simbirsk. They never reside in towns, living in small villages, either quite detached, or intermixed with those of the Russians and the Tchuwasches.

In person the Tcheremisses hold a middle place between the Russians and the Tartars. They have not the lively, resolute and enterprising disposition of the former; neither are their women

so handsome or so sprightly as those of Russia, though many of them are far from disagreeable. The Tcheremisses are slow, but industrious and like all ignorant people obstinate and suspicious.

Agriculture, which they have learned of the Russians, is their principal occupation, and their lands in general are better cultivated than those of the other Finnish nations. Their dwellings consist of several small detached buildings, serving for lodging-rooms, stables and granaries, which latter are used as summer apartments.

The whole of these log-huts inclose a square. The lodging-room is raised about six feet above the surface of the

ground and has a cellar underneath. The ascent to it is by covered steps. The light is admitted by a hole about a foot and a half square, closed with bladder or oiled linen. A Russian stove, beside which is a small fire-place for cooking, and a broad Tartar bench to sleep on, occupy the greatest part of this room.

The Tcheremisses, unlike the Russians, have an aversion to handicraft professions. Their women are very industrious: they spin, weave, make clothes and embroider the linen garments with wool of different colours dyed by themselves. They are not cleanly either in their apparel or in their food. Such of them as have em-

braced Christianity breed hogs and eat their flesh: those who still adhere to paganism abhor pork, but live on the flesh of all other animals without distinction, provided they have not died a natural death.

The Tcheremisses, both christians and pagans have retained the custom of purchasing their wives, and among the latter, polygamy is common. For negociating marriages, they employ an agent, who is generally the godfather of the young man, or the person who gave him a name at his birth. When the parties have agreed upon the price, rings are immediately exchanged, and the day is fixed for the wedding. On that day, the bridegroom, accompanied by

his friends, and preceded by musicians, who draw together many other persons by the way, repairs to the house of the bride. She takes leave of her parents, who put her in possession of her portion.

On her arrival at the house where the nuptials are to be celebrated, a priest repeats a prayer before the principal idol which is placed on a table. This prayer is followed by an entertainment, dances, and other diversions, during which the married women, retiring with the bride to another hut, take off her veil and put a cap on her head. The bridegroom conducts her back to the company, and she kneels down while the priest says another

prayer. She then distributes presents, hands beer or mead to each of the guests, and returns to her hut, where she remains till bed time. Next morning, a man who represents the father of the bride, enters the chamber with a whip in his hand, which he delivers to the husband, who does not fail to employ it whenever his wife gives him cause for dissatisfaction. The next day is spent in festivity, and each of the company on breaking up, throws a few copecks into the last bowl. Few marriages are contracted by christian Tcheremisses without the due observance of these heathenish ceremonies.

At their funerals, the Tcheremisses follow nearly the same practices as the

Tchuwasches. Persuaded that the future life is but a continuation of the present, they put pieces of money within the girdle of the deceased, and place various utensils by his side, together with a stick to drive away the dogs, and a small bunch of rose-twigs for the purpose of keeping off evil spirits. When the grave is filled, the company place on it a candle for each previously deceased friend, repeating several times: "Live peaceably!" Every person then eats a small cake, three bits of which he lays upon the grave, saying: "This is for thee!" The ceremony concludes with the erection of a pole over the grave, having a piece of cloth like a flag fastened to the

top. On their return they bathe and change their clothes. The third, the seventh, and the fortieth day after the funeral are consecrated to the memory of the defunct: and in every village there is usually held one general festival of commemoration.

The pagan Tcheremisses acknowledge several gods, whom they suppose to be married and whose children are considered as inferior deities. These divinities they worship, not in temples, but on sacred spots, in groves, or woods: where these are wanting they must contain at least one or more trees, and the oak is preferred. These areas, surrounded with trees or hedges, and from twenty to forty yards in

diameter, are called *keremets.* To these *keremets* there are three avenues; one for going in and out; the second for the admission of the victims for sacrifice; and the third for bringing water. Under the principal tree stands a table for an altar, and near the *keremet* there is a shed, where the flesh of the victims is cooked. Women are not allowed to approach these places and men must bathe and purify themselves before they enter.

The victims which they sacrifice to their deities are horses, oxen, sheep and goats: they also offer to them beer, mead, and cakes, which must be prepared by virgins. As soon as the victim is slaughtered, the priest offers to

the Deity the heart, liver, lights and head: after which he cuts them into small pieces. Each person present takes a portion which he eats with great devotion: the rest of the flesh of the victim they carry home and consume with their families.

In spring, when they are about to begin ploughing, the inhabitants of each village assemble in a field, bringing with them a small offering of food and drink. The priest with prayer offers a portion to the gods, and the rest they eat and drink together with the greater pleasure, inasmuch as their wives and children are allowed to partake. The ceremony concludes with

each ploughing a few furrows in his field.

Every head of a family has a harvest festival to himself. Having previously bathed, he places a small quantity of each species of corn grown by him, together with drink and cakes, in dishes, on a table in the room. Taking up one dish after another, he goes out into the court-yard, holds up the offering towards the sun, and devoutly thanks the gods for their blessing: after which he gives a treat to his friends.

The dress of the Tcheremisses is the same as that of the Russian peasants. They crop the hair quite short, leaving the beard, which is not very thick, to

TSCHEREMISS WOMAN,
in her Summer Dress

Pub.d by R. Ackermann London 1823.

grow. The collar, wristband, and bosom of the shirt are bordered with wool of different colours. Over this they wear the Russian coat of coarse cloth made of the undyed wool of black sheep, having a broad falling cape, and the skirts open on the sides.

The costume of the females, whether married or single is nearly alike, excepting that the former display rather more elegance, if elegance can exist among people so barbarous. All of them wear trowsers and bark shoes and wrap up their legs in rags. Their summer dress (for which see the annexed engraving) consists merely of a chemise which descends over the trowsers to the knees. This chemise is cut to fit the body

and fastened round the waist by a girdle. The neck, wrists, in short all the borders and seams are embroidered with coloured worsted and the opening at the bosom is held together by a buckle. For full dress they put on over the chemise a long coat composed of bits of cloth of different colours, the skirt of which is sometimes bordered with fur. They wear a high conical cap made of birch bark, covered with skin or linen cloth, and adorned with coral, beads, small pieces of money and cowries : and from the back part of it hangs a long strip of stuff of a hand's breadth, decorated in the same manner. Some females wear instead of the cap a broad bandeau with beads and pieces of mo-

TSHEREMISS WOMAN,

in her Winter Drefs.

Pub.d by [illegible] London 18[illegible].

ney. The Tcheremiss women of Ufa and Wiatka hang from their girdle behind a parcel of tassels with thimbles and all sorts of trinkets, which reach to the calf of the leg, and when they stir, make a most disagreeable jingling.

The opposite plate represents one of these women in her winter attire.

CHAP. VI.

THE MORDWINES OR MORDUANS.

The Mordwines dwell partly along the rivers Oka and Wolga, in the governments of Casan and Novogorod, and partly in that of Orenburg. In person they more nearly resemble the Russians than the Tcheremisses and Tchuwasches; and they are also more disposed to adopt the way of life of the Russian peasantry. They have in general brown, lank hair, little beard, and meagre faces: and very few of their women can be considered handsome. They are honest, industrious and friend-

ly, but slow. As they have adopted many of the Russian habits, so also in many things they follow the Tartars, to whose authority they were long subject, but not in their cleanliness and abhorrence of pork, which is eaten by the pagan Mordwines, whose number indeed is now but small, though the hog is held to be unclean by the heathen Tchuwasches.

Under the Russian government the Mordwines have all become husbandmen. They never live in towns, but only in small villages, or even in the forests. Their houses, furniture, food and domestic economy in general, differ in no respect from those of the Tchuwasches and Tcheremisses.

The Mordwines purchase their wives commonly at the rate of eight or ten rubles, whence we may infer that the nation is not rich. On the day fixed for the wedding, the father of the bride-groom goes to fetch his future daughter-in-law; who, after taking leave of her parents with abundance of tears, departs veiled. On reaching the house of the bridegroom, the latter, pulling his cap over his eyes, sits down with her to table. His father takes a cake three feet long, which lies on the table, and putting one end of it under the veil of the bride, says, "Behold the light! Mayst thou be happy in bread and children!" It is not till after this ceremony that the young man sees

for the first time the bride whom his father has procured for him without consulting his inclination. They then feast with their friends and pass the rest of the day in dancing, singing, and other diversions, but especially in drinking. At night the bride refuses to go to bed, on which she is placed upon a mat and carried into the chamber to the bridegroom, to whom she is consigned with the words: "There wolf, take thy lamb." At the marriage of christian Mordwines, the bride is likewise veiled and care is taken to prevent any one from meeting her on the way to church, as this is considered an unlucky omen. The pagans are at liberty to marry several wives, but

avail themselves of it as rarely as the Tcheremisses.

Their funerals are attended with the same ceremonies as those of the two preceding nations. The deceased is attired in his best clothes; and the company eat cakes and drink beer at the grave, leaving upon it a portion of each.

The religious system of the Mordwines differs from that of the Tchuwasches and Tcheremisses in nothing but the names which they give to their divinities. Like those nations they acknowledge several, to whom they offer sacrifices in *keremets*, or sacred places. They celebrate also the spring and autumnal festival. The custom of prostrating with the face to

MORDUAN GIRL.

Pub. by R. Ackermann, London — 1822.

the ground, while at prayer, is borrowed from the Tartars. Most of these people have embraced the christian religion, but they are still attached to their ancient superstitions.

The dress of the men is the same as that of the Russian peasants, with the exception of the shirt-collar which is generally embroidered.

The costume of the women is nearly the same in the two tribes into which this nation is divided. The single, (one of whom is represented in the opposite plate) are distinguished from the married only by the greater simplicity of their apparel and by their head-dress. They all wear linen drawers, a kind of stockings and bark shoes; and wrap

such a quantity of rags round their legs as to make them look like posts. Their chemises, embroidered like those of the Tcheremiss women, are worn over the drawers, and fastened by a girdle round the waist. From the girdle descends behind a short apron, adorned with fringe and tassels. When they would appear very fine, a broad scarf decorated with fringe, tassels and needlework, hangs from the waist all round. The neck and shoulders are covered with a sort of net-work, made of coral, pieces of money and shells : in the middle of this the christian Mordwines fasten a cross of amber or metal. They wear rings on every finger, two or three bracelets at the wrists, and small strings

of beads hanging from their large ear-rings. The hair is divided into several small tresses, which elderly women tuck up under a kind of close cap, and the younger under a high one embroidered and decorated with beads or shells, having an appendage behind, five or six inches broad and twice as long, adorned in the same manner. The head-dress of the unmarried female is a handkerchief bound round the head, and they entwine black wool with their tresses, to make them appear longer and thicker.

The Mordwines compose great part of the native population of the government of Pensa, which with Nishnijowrod, Simbirsk and Saratow, is the gra-

nary of Petersburg and Moscow. Its capital of the same name, which half a century ago was a miserable village, has since become a large, handsome and flourishing town. The costume of the women of Pensa, which nearly resembles that of the wives of Russian tradesman in Petersburg and Moscow, is represented in the opposite plate.

WOMAN of PENSA.

Pub.d by R.Ackermann London 18..3

CHAP. VII.

THE WOTYAKES.

The Wotyakes, who call themselves *Udy* or *Udmort*, just as the Fins style themselves *Suome*, that is, *men*, reside in the government of Casan and in part of that of Orenburg, on the rivers Kama and Wiatka. They bear a greater resemblance to the Fins, than any of the nations descended from that common stock. They can neither read nor write, and keep their accounts by means of small sticks or tallies, on which the numbers are marked by notches They reckon time not by

years but by months, and Friday is their sabbath.

Their manners and customs resemble those of the Fins and of all the barbarous nations of the north. They are superstitious, ignorant, filthy, addicted to drunkenness, indolent and poor. The men are of middle stature, the women short, with disproportionably small, blinking eyes, but modest, chaste and industrious.

The costume of the men is like that of the Russian peasants, and generally of coarse white cloth. The women wear short chemises, a wrought stomacher and bark shoes. Their summer dress consists of a chemise with rather narrow sleeves, fastened round

WOTYAK WOMAN.

Pub.d by R. Ackermann London 1823

the waist by a girdle, the ends of which hang down low on the sides. The head is covered by a cloth wrought and fringed, which, supported by two pieces of bark, rises to a great height above the head and falls down the back, as represented in the annexed engraving. The winter dress is a long cloth surtout, of some lively colour, having loops in front, tight sleeves and no collar. In winter, the head is covered with a handkerchief, that is tied under the chin, and over this they put the above-mentioned lofty cap and large pendent cloth.

The Wotyakes purchase their wives and though the pagans are at liberty to have as many as they can maintain,

yet very few have two or more at once. The price of a girl is from five to fifteen rubles, and her dowry in proportion to the sum paid for her. When a young man brings the price agreed upon, he takes away the girl, who is veiled. Meanwhile, his friends assemble at his father's; here the bride, after being attired as a wife in a separate room, is conducted to the company. At the door of the apartment she stops, and stands on a cloth spread for the purpose, till the priest has offered to the gods a bowl of beer, and bespoken of them bread, children, and wealth for the young couple. This consecrated beer he gives to the bride and bridegroom, who drink it up; and herein

consists the nuptial ceremony. A bride-maid then hands round mead or beer, and the bride humbly kneels before each of the guests while he drinks. The rest of the day is spent in eating, drinking, dancing and jollity.

A short time after the wedding the father of the bride comes and brings with him something towards the marriage portion, inspects the new establishment, and carries back his daughter with him for a few months or even a year. During this time she assumes the dress of a virgin, and works partly for her parents and partly for herself. When her husband fetches her away again, she expresses the same repugnance to accompany him as on the wed-

ding-day. At the marriage of a widow there are fewer ceremonies.

Among the Tcheremisses, and all those nations in general with whom it is customary to purchase wives, but more frequently among the Wotyakes, it happens, that when a lover is poor or experiences a repulse, he carries off the girl by force. Accompanied by a party of courageous friends, he comes unawares at night, takes the girl from her bed, claps her on a horse, and away they gallop. Sometimes an alarm is given too soon, or he is overtaken, when he not only loses his booty, but receives a sound drubbing into the bargain. Some will carry off girls whom they chance to meet with abroad,

though utter strangers to them. When a lover has succeeded in his enterprize, he is enabled to make better terms with the parents, who usually compromise the matter with their uninvited son-in-law: they accept a less sum as the price of their daughter, and the nuptials are celebrated with all the accustomed festivities.

When a man dies, the Wotyakes wash the body and clothe it completely. His knife his stuck in his girdle, but the point is first broken off. Before the corpse is carried out, a candle is burned beside it and a cake laid upon the breast. A few copecks are thrown into the grave, with the words: "O earth, make room for him!" The body

is laid between boards, and a kettle, axe, bark shoes and other articles, are deposited with it. When the grave is filled, they place lighted candles upon it, and strew over it bits of three hard-boiled eggs, saying: "That is for thee!" On their return the attendants step across a fire kindled near the house of the deceased, rub their hands with ashes, bathe, change their clothes and then partake of an entertainment.

On the third day after the interment they celebrate the first commemoration. The friends of the deceased assemble in his house, where they eat cakes and drink beer. A portion of both is placed in the court-yard for the deceased, with the words: "That is for thee!" and

consumed by the dogs. On the seventh day a sheep is slaughtered, and on the fortieth a bullock or a horse, and not only eaten in memory of the deceased but a portion is duly set apart for him. On Maundy-Thursday they hold a general festival of commemoration, on which they set up lighted candles at the graves of their relations, where they eat meat or cakes, of which they allot part to the deceased.

The Wotyakes are exceedingly superstitious. They regard Wednesday and Friday as unlucky days. A blackbird flying across their way, a raven or a cuckoo perching on the house-top, and a walking hedgehog, are sinister omens, and denote death or severe ill-

ness. If a person kills a swallow, a lapwing, a pigeon, or a waterwagtail, some calamity will befal his cattle. To the swallows they are so attentive as even to build nests for them. They imagine that a bear which they have aimed at but missed knows his enemy and will seek him as long as he lives: this animal must not be mentioned by his name, but always called the *old man*. When a tree is struck by lightning, it has killed a devil who dwelt in it. From the time the rose begins to blow to the end of August the hour of noon is dangerous. In crossing any water, either by a bridge or in a boat, they throw into it a handful of grass, saying: "Detain me not!" The pa-

gans attribute the failure of their crops to the christians who make no offerings to the gods, whom gifts propitiate with much greater certainty than prayer.

The idolatry of the Wotyakes has some peculiarities. They believe in a supreme being, Inmar, who resides in the sun, and in another deity, who is the mother of that luminary. Their Schaïtow, or Satan, dwells in the water, and they have evil spirits, who reside in the woods. They admit rewards and punishments after death: the punishment of the wicked will consist in being thrown into boiling pitch.

The Wotyakes have two sorts of priests, and magicians. They sacrifice animals, and place cakes and honey

before their idols, which they set up on high places, and in forests of fir, a tree peculiarly sacred to the gods.

They hold great annual festivals, one of which takes place at the beginning of spring, and another after the harvest. On these occasions public sacrifices are made. The priest, in offering the victims to the idols, addresses to them a short and simple prayer, soliciting prosperity for the nation, fertility for the earth, cattle and children.

When epidemic diseases appear among them, they sacrifice a black sheep to Inmar on the bank of a river, to induce him to command the devil not to injure them. While the flesh of the victim is boiling, each head of a family goes

through his house with a stick, striking in all directions, and crying: "Get out of my house!" They then shoot a dog or cat in the village, drag it past the place of sacrifice down the river, and leave it lying with the cord and sticks, on which they return to complete the sacrifice.

The sick are sometimes commanded by the priest to sacrifice to the water, because he ascribes the disease to the anger of that element. This sacrifice, which seems to be destined for Satan, or the spirit of the water, consists of a goat or a cock. Some pieces are thrown into the river and others into the fire, with the words: "To thee, incensed water, I offer a cock!" (or

whatever it may be)—"make me well!" and to the fire:—"O fire, carry it to the river!" Should this prove unavailing, they forsake the house.

On moving into a new house, the master offers to Inmar a black ram, or if he be poor, a sort of hasty-pudding. Upon the whole the Wotyakes are extremely solicitous to please their deities; they are very zealous, and we might almost say pious, idolaters.

CHAP. VIII.

THE OSTIAKS.

When the Tartars subdued Siberia, anterior to the conquest of that country by Russia, they gave to the natives the appellation of *Uschtaiks,* that is, wild, savage people. This term has been metamorphosed by the Russians into *Ostiak,* and likewise *Astaek,* and is now applied to three nations of different origin, and speaking different languages.

The first is found near the lower part of the rivers Irtisch and Ob, in the provinces of Tobolsk, Berezo and Sur-

ghout. Their language closely resembles the Permian, and it is certain that they originally came from Permia. Müller is of opinion that they quitted their country in the fourteenth century and settled in Siberia, choosing rather to forsake their homes than to give up their idolatry, and preferring a wandering life in dreary solitudes to the necessity of embracing christianity like the other Permians.

Another tribe of Ostiaks dwells on the banks of the upper Ob, between the towns of Surghout and Narim, and particularly about the mouth of the Tom, whence they are denominated Ostiaks of Tomsk. Their language has many points of resemblance to the

Samoyede, whence Fischer conjectures that the Ostiaks and Samoyedes once formed but one nation. Every thing, observes that writer, tends to prove that they are the remnants of the first nations established in the central part of Siberia, and that the fear of the Tartars caused many of their tribes to retire towards the north.

There is a third class of Ostiaks residing on the banks of the Yenesei and the upper part of the river Ket, who speak a language resembling that of certain roving tribes of Siberia, especially the Assanes and Kaibals. Besides these, the appellation of Ostiaks has been erroneously given to other nations.

The genuine Ostiak is of the middle size and slender; he has a pale complexion, straight hair, of a red or sandy colour, very small legs and thighs, and a disagreeable physiognomy. The women have no more pretentions to beauty than the men: whatever there may be pleasing about them, they lose at an early age; after their first lying-in they generally become ugly and wrinkled. Their morals correspond with their personal qualities. The Ostiak possesses neither sagacity, activity, nor energy: his mind is as imbecile as his body. If he is gentle and docile, he seems to be so because he is conscious that he has not the strength to be mischievous. He is perhaps the filthiest

being in existence. Nothing can be more disgusting than his *yurt*, or hut. Men and animals live together indiscriminately and there obey all the calls of nature: they never think of cleansing their habitations or introducing fresh air. None but an Ostiak could live in them without being suffocated.

The men think it beneath them to perform the most trifling offices: the whole weight of the domestic occupations rests of course on the women, who are treated like slaves, as they are all over Asia. The marriages of the Ostiaks are contracted in a curious manner. When a young man has fixed

his inclinations on a female, he repairs with several companions of his own age, either relations or friends, to the father of the young woman. The latter entertains the whole company; after the repast, one of the party, appointed to negociate the match, opens the business and makes the demand, while the rest retire. The father, in reply, fixes the price which he requires for his daughter. The agent bargains and offers a much lower price: if they cannot agree, he goes away, but returns several times and endeavours to obtain as much abatement as possible. The father at length yields, or the applicant accepts the terms which he pro-

poses. In this negociation, which is sometimes of great length, the damsel herself has no share. When the bargain is struck, the bridegroom carries to the father of his mistress half the sum agreed on, and at this visit informs him that he shall come and sleep at his hut the following night. The father signifies his approbation. At night, the young man accordingly comes, and retires to a bed prepared for him. Next morning the bride's mother inquires if her son-in-law is satisfied with his wife. If he replies in the affirmative, he is obliged to give the mother a reindeer: if, on the other hand, he has cause for discontent, she has to give

him one. From this time the young couple live together; but the husband cannot take away his wife till he has paid the rest of the stipulated price. The father always retains some authority over his daughter, and without his consent her husband must not presume to beat her.

The rich take as many wives as they can maintain. A girl costs from ten to one hundred reindeer, but then she brings her husband a portion. The wedding is celebrated on the payment of the second instalment with a feast and diversions. They relate and sing extempore stories of heroes and love-adventures, in which they are particu-

larly happy when under the intoxicating influence of the species of agaric, called *Agaricus muscarum.* The *thumbra* and *dernobor* are stringed instruments peculiar to them, of simple construction, but melodious. Their tunes are few and simple, but the musicians mostly sing and play just what fancy suggests. The dances of the Ostiaks are quite pantomimic. A dancer, disguised or masked, imitates other persons, animals, or birds, with a correctness and humour which would not be expected in their huts. Their attitudes as may be supposed are not always the most decent. In ordinary dances two couple of either sex stand up toge-

ther, and leap to and fro, stamping and making a variety of amorous gestures.

The species of agaric mentioned above, is used on account of its intoxicating effect by many other Siberian nations, as well as by the Ostiaks. A man eats a fresh head at once, or drinks a decoction of three which have been dried. After taking a dose of this kind, people are at first witty; by degrees they become excessively merry, singing, leaping, shouting, composing hunting, heroic and love-songs, and evincing extraordinary strength, without being conscious of what they are doing. In twelve or sixteen hours they fall asleep. When they awake they are quite ex-

hausted with the violence of their exertions; but the head is less affected than it would be after intoxication with spirituous liquors, and they are not sensible of any farther consequences.

When an Ostiak dies, his relatives, friends and neighbours, assemble in his hut to deplore his loss. He is dressed out in his best clothes, and laid in a small boat; near the corpse are placed a hatchet, a knife, and a horn full of tobacco. The men alone accompany the corpse to the grave, whither it is drawn by a reindeer, which is slaughtered on the ground and serves for the funeral entertainment. The rich are followed by three empty sledges drawn by reindeer. The body, with the imple-

ments above mentioned, is deposited in the grave with the head to the north. The three reindeer are killed and left by the side of the grave for the future supply of the deceased, and the sledges are piled over it one upon another. After the funeral, the persons who have attended it are entertained; and at their departure they carry with them the remaining provisions, for the purpose of distributing them among their friends.

The *yurts* or habitations of the Ostiaks are commonly erected on dry elevated spots. They resemble the wooden houses of the Russians, but are lower; sometimes half of them is sunk below the surface of the ground. The

entrance is by a small door, usually facing the west. For the admission of light there is nothing but a hole, closed by a piece of ice or a transparent skin. Several families frequently live together in one cabin, which is parted off into small spaces, resembling cow-stalls. Here each mother of a family has her separate establishment. If she has small children, she hangs them up in a sort of basket, while the older ones tumble about on hay spread upon the ground. This hay as may be supposed is not often changed. In the centre of the cabin is kept one general fire, at which each cooks her victuals or dries fish for a future supply, which serves

to increase the stench already prevailing in the hut.

When they catch young foxes in summer they take them into their *yurts*, feed them on the offal of fish, or if they are too young to eat, the women suckle them at their own breasts. As the skin of the fox is of superior quality when the animal is lean, they break one of the poor creature's legs before they kill it, that the pain may prevent it from eating its fill.

On the return of summer, they quit their subterraneous habitations, and remove with all they possess to the banks of the rivers where they design to fish. Here they construct light huts of a pyra-

OSTIAK.

Pub^d by R Ackermann London 1823.

midal form, composed of mats or birch-bark, laid over poles fixed in the ground. During the season, they live entirely on fish, which they do not even take the trouble to dress, cutting it in slices, soaking it in the blood, and then eating it quite raw. The fish which they cannot consume is reserved for winter or for bartering with the Russians. An Ostiak equipped for this occupation is represented in the annexed engraving.

In winter the Ostiaks are engaged in hunting. They then make war on the elks, reindeer, sables, red and white foxes, squirrels and other animals. For this purpose they keep a great number of dogs trained some to pursue the game and others to draw sledges. The hunters

penetrate far into the steppes and forests; their excursions sometimes last several months, and they are accompanied by a sledge carrying such provisions as they want during that time. They have no guns, but employ different sorts of arrows. When they kill a reindeer or an elk, they strip off the skin which they carry away with them, and bury the flesh in the snow, with the intention of fetching it another time. They are so hardy, that the intense cold to which they are exposed on these occasions makes but little impression on them. They use a great quantity of tobacco and snuff; and to render the latter more pungent, they mix with it the ashes of agaric which are alkaline.

When they have filled their nostrils with this mixture, they stop them up with small bits of birch-bark. The snuff thus operates with all its force on the head, and produces a kind of inflammation in the face, which has one advantage, namely, that of preserving this part from being frost-bitten.

The dress of the Ostiaks is composed entirely of skins and made by the women. The men wear short breeches and leather stockings, over which they have boots of reindeer skin, with a very thick sole, having the hair turned outward to prevent the wearer from slipping on the ice. By way of shirts they wear a leather garment without collar, close all round, and reaching to

the knees, as shewn in the plate opposite to p. 283. In cold weather they put on a similar garment over this, but provided with a hood, for covering the neck and head, and having small bags at the extremity of the sleeves to serve for gloves. In the most intense cold, they have over all a third garment, of the very same form as the others, but wider and longer, and also furnished with a hood. In summer they wear longer garments of fish-skin.

The rich only wear shirts. There are some who, by their intercourse with the Russians, have acquired notions of European cleanliness, and who buy or make a very strong soap to wash off the thick dirt that always covers the hide of an Ostiak.

The women wear stockings, breeches, in summer the same kind of round frock as the men, of fish-skin, leather, cloth, or reindeer-hide, which they sometimes border with sable. Their hair is divided into two tresses, hanging on each side of the head. The head is covered with a cap of cloth, leather or fur, hanging down over the face and shoulders and adorned with fringe which they turn up when at work. From each shoulder hangs a long strip of yellow leather or cloth, four or five inches broad, adorned with small brass figures of horses, reindeer and fish. Unmarried females wear a kind of crown decorated with small plates of metal, from which hang long floating bands. All

wear large ear-rings made of beads strung on brass wire, or lace. An Ostiak woman considers it a great addition to her beauty when her back, hands, arms and the fore-part of the thigh are tattowed. The annexed plate represents an Ostiak female of the highest class, who is dressed in an ample irobe, tied in front.

Most of the Ostiaks are still addicted to idolatry. They have no temples but each hut has its particular idol, of the size of a child's doll, placed in a conspicuous situation. Before the idol lie a little box to receive the offerings and a horn of snuff for the idol to take when he pleases. Sometimes they besmear the lips with blood, grease, or fish-broth; and in this act their sacrifice or

OSTIAK WOMAN.

Pub^d by R. Ackermann London 1823

offering principally consists. The Ostiaks have priests or sorcerers, who by means of a magic drum pretend to interpret dreams, to foretel future events, and to cure diseases.

When they make a sacrifice with a view to obtain a cure for some disorder, the priest drives a victim before the hut of the patient, who holds in his hand the end of a cord which is tied to the animal. The priest recites a prayer, and when the patient pulls the cord, he sticks the animal, and besmears the household idol with its blood. The flesh is then cooked and eaten. Should it so happen that, notwithstanding this sacrifice the patient dies or does not

recover, the idol is loaded with abuse, beaten and trampled under foot.

When any great calamity befals a whole tribe, they inquire of the priests the cause of the anger of the gods and what sacrifices are calculated to appease them. When the priests have acquainted them with the pleasure of the deities, the people repair to a forest and form a large circle, in the midst of which are the idol and the priest with the victim. The priest repeats a prayer, in which he communicates to the divinities the wishes of the people. After this invocation, he gives the signal for the sacrifice by striking the head of the animal with a stick. An assistant, who stands

ready with a bow and arrow, pierces the victim. Others complete the business by knocking it on the head with stakes. They then drag it four times round the idol, the face of which they besmear with the blood found in the heart of the animal. The skin, scull and intestines are hung up in the forest.

Notwithstanding the search made by the Russians, the Ostiaks still have national idols, which they call *Lus*, or Satans, round which they frequently assemble to offer sacrifice. These idols are either carved wooden figures, growing trees in which eagles have built their nests, shapeless stumps, or stones of remarkable forms. In 1771 the two principal idols of the Ostiaks, and which

were also worshipped by the Samoyedes, stood in a forest on the west side of the gulf of the Ob, about seventy wersts below Obdorsk. The one represented a male and the other a female figure. Each was placed in a separate hut, leaning against a tree. They were handsomely dressed in the Ostiak fashion in cloth and furs, and hung round like magicians, with tin figures of animals, men, birds, canoes, fish and other objects. Around them lay kettles, dishes and other household utensils, and on neighbouring trees were suspended bows and the skins of reindeer which had been sacrificed. The male figure was worshipped by the men and the female by women. Here and there are trees

which are deemed sacred and at which every passenger discharges an arrow. The bear is held in great veneration by these people. In judicial cases, when an Ostiak is required to take an oath the ceremony is as follows: he kneels down on a bear's skin, on which lies a hatchet. A mouthful of bread is held before him on the point of a knife, and he says:—"If I swear falsely, may the bear tear me in pieces, the hatchet kill me, and the bread choak me!" They also swear by their idols and are never known to violate an oath.

They have a notion that the bear, after death, fares quite as well as themselves. When they have killed one, they sing songs excusing the deed, and

hanging up the skin pay it all sorts of compliments, that the beast may not revenge himself on them in the region of shades.

Eminent persons are revered by them as demi-gods or saints. Dolls representing them are placed beside the idols, and supplied in the same manner with food. Widows take such figures of their husbands to bed with them, and allot them a portion of every meal. The christian Ostiaks are extremely ignorant and superstitious; there is scarcely any of them without his idol, which he sometimes carries in his boot when he goes out a-hunting.

END OF VOL. II.

GREEN, LEICESTER STREET, LEICESTER SQUARE.